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The Living Church

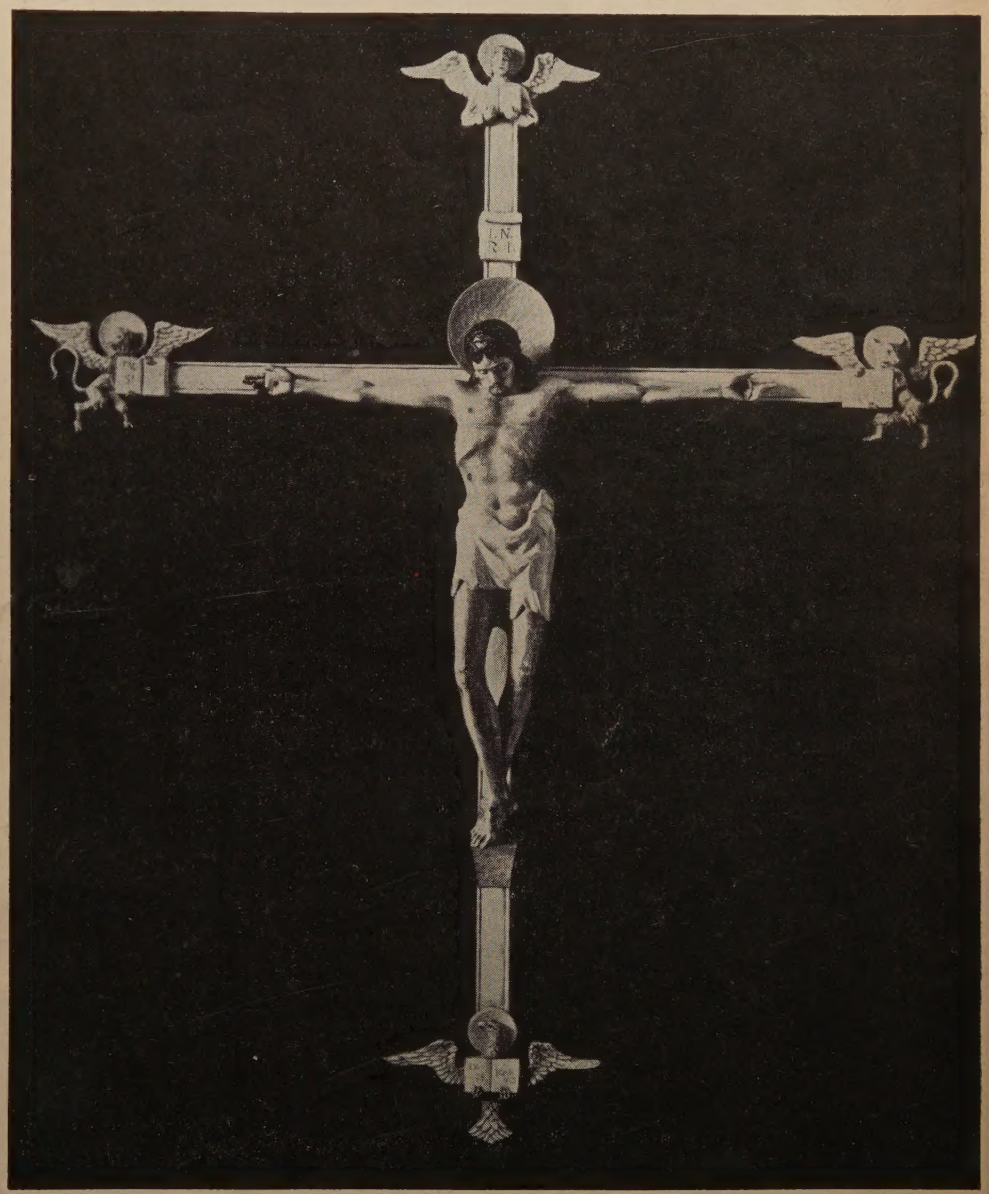
A weekly record of the news, the work, and the thought of the Episcopal Church

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LETTERS

Religious Communities

TO THE EDITOR: I wish I were abl to put down on paper so as to convey t the women of our Church, the infinite pos sibilities for spiritual refreshment, inspira tion, and growth in Christian characte through occasional visits to the convents o the sisterhoods of our Church, and throug acquaintance with the reverend mothers an the sisters of these orders.

Some of these women may not know abou our sisterhoods and some women who d know may never have realized that ther are great spiritual advantages to be gaine by being associates of these orders.

If more young women could know ou sisters and the work that they do, ther might be more fulfilled vocations and these in turn, could work for good for the youn women of our Church and for the paris missionary work that could be accomplished The fact that our sisterhoods are not mor often brought to public attention is all pa and parcel of that reticence that most Epis copalians have in regard to advertising ou Church and her work.

BLANCHE MCAVOY.

Normal, Ill.

Our Lord's Human Mind

TO THE EDITOR: We have read wit great interest and appreciation Fr. Ci lot's recent articles on New Testamen Criticism. I hope that you will be able t reprint them. Just to be on the safe side however, I should like to order copies of th four issues of THE LIVING CHURCH in whic the articles appeared.

You may be interested to know that i 1932 when the late Fr. Gavin gave a serie of lectures here at Margaret Hall School o the Apostles' Creed, he suggested the theor about our Lord's consciousness which Fr Cirlot holds, and which seems to have dis turbed some of your correspondents. I quot from my notes of the lectures:

"Our Lord was God and man, and hi knowledge as God didn't leap over into hi knowledge as man. He was *the* perfect man Hodgson (Leonard Hodgson, in *And Wa Made Man*) says that our Lord was no conscious that He was God. He fough through the whole of his earthly life with out that knowledge. The blinding revela tion came at the resurrection. He prayed t the Father, and He increased in stature. Go

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....*Editor*
(On leave for service with U. S. Marine Corps)
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JEAN DRYSDALE..*Managing & Literary Editor*
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didn't load the dice in the case of this man. He was perfectly human, not a centaur—half man and half something else. The love of God in the Incarnation and in our redemption refrained from drenching our humanity with deity. The Gospels are full of the idea that He didn't know."

(Rev. Mother) RACHEL, O.S.A.
Versailles, Ky.

Army Religious Classification

TO THE EDITOR: It has just come to my attention that our brethren in Canada, apparently unfairly and erroneously classed by their government as we are by ours have taken action. The following news item tells the story:

"At the tenth session of the Synod of the ecclesiastical province of British Columbia and seconded by the Rev. H. T. Archbold:

"'Whereas, the present policy of the Canadian Chaplaincy Service of dividing its work into two sections only, namely, Roman Catholic and Protestant, has greatly compromised the position of the Anglican Church in certain fundamental questions;

"'Therefore, be it resolved, that this Provincial Synod urges that positive action be taken through the proper authority to ensure that, should a permanent Chaplaincy Service be maintained after the war, it be arranged in, at least, three departments, Anglican, Roman Catholic, and Protestant;

"'Or that, in some other way, the rights of all Anglican members of the forces to receive the ministrations of their own Church at the hands of Anglican chaplains be carefully safeguarded.'"

The resolution was "carried unanimously."

All of us in the service must say a solemn Alleluia to this and fervently hope that our own Church will soon find courage enough to take similar action and thus strengthen the ministry of the Church's chaplains, and more important, guarantee that the inalienable right of our spiritual children in the armed forces to be properly and adequately ministered to, as has been too much and too long the case, will not be denied them.

(Rev.) JOHN QUINCY MARTIN,
Chaplain, USNR.

Confirmation

TO THE EDITOR: I am interested in a news item statement in the October 22d issue of L. C. to the effect that a committee appointed by the Archbishop in England finds that only one-third of those confirmed continue as communicant members afterward. Any pastor knows how tragically true that is. Sometime, take out your parish register and make a list of those who were confirmed in your church during the last five years. How many of them are active in your parish now or in any other parish?

I began my ministry in a church that holds to what Niebuhr calls the "sect theory" of the church. According to that theory the church is a company of "redeemed souls." Membership is acquired by Baptism on "profession of faith." Of course that theory is contrary to the Catholic theory but it works. In spite of the fact that among liberal groups especially, "profession of faith" tends to be nominal, that theory still has power and the ratio of nominal members to active members is lower than in the average Episcopal church. Missionary giving is greater per capita and there is less parochial mindedness than in the average Episcopal church.

To my mind the trouble is that we haven't decided what Confirmation is. Or rather, to whom it should be administered. Is it for early adolescents as a means of helping them through that difficult period? That is what Percy Dearmer believes. [Parson's Handbook, p. 397.] Or is it for more mature persons who understand what they are doing when they make a "profession of faith"?

It was administered to infants in early times and as young as seven in Medieval times. C. B. Moss in *The Christian Faith* has this to say. "In the Christian home, it should be given before adolescence, *i.e.,* not later than thirteen. Where the atmosphere is not sympathetic, it may be better to postpone it to about eighteen. . . . The modern custom of postponing it until sixteen is due to Lutheran influence." Yet consider the results Lutherans get in loyalty nowadays.

Finally, I turned to Hall's *Theological Outlines* and found the following. "It is obviously expedient that those who have fallen into sin, and have acquired mistaken ideas should be carefully prepared and converted if need be."

We hear so much about the necessity of "teaching" as preparation for Confirmation. We need that and more. What we need is "conversion" in its proper meaning: personal consciousness of Christ as Lord and Saviour. All of the knowledge of the ways of the Church and all of the knowledge of Christian teaching without that are nothing. Let Baptism alone be the mark of the nominal Christian. But make Confirmation the profession of an active Christian.

I am not sure which of the Archbishop's committee's three suggestions I agree with, but I am sure that we need to do more thinking about man's part of the Sacrament of Confirmation.

(Rev.) ROBERT W. BELL.
Fenton, Mich.

Editor's Comment:

We remain unreconstructed on this subject. Neither Baptism nor Confirmation is properly the mark of the "nominal Christian," and each rite should be administered only to those who, as much as their age allows, seriously intend to carry out the promises which they make. In turn, it ought to be impressed upon Godparents that they are expected to do their share in carrying out the promises they make in the child's name, and we feel that the parents themselves should be asked to make the same promises. However, it is very much too bad that Confirmation is looked upon as the end of a child's formal religious education.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.



These are His

These streets he walked along: a sturdy youngster on his way to school. How grand the old gym looked for his Senior Prom . . . the football field, with you on the sidelines half afraid to look.

Sundays, in church, with his hair slicked down and his choir robe on, he looked different. Watching the organist, he'd sometimes forget to sing.

Yes, these are his . . . though distance separates them now.

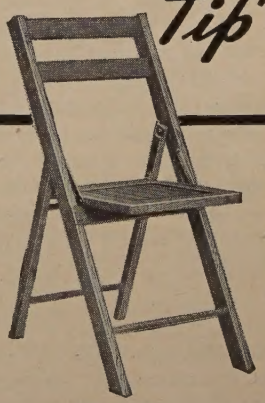
But he'll be back and want them just as they were then.

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STRICTLY BUSINESS

OUR MILWAUKEE office, having its coldest weather of the year, had also last week more New York visitors than it had had in the previous year.

First Linden H. Morehouse, president, dropped in on one of his rather infrequent visits. He'd been in the city only a few days when Ray Fenning came through with the M-G spring books. Finally I came along to work on LC advertising.

Ray Fenning was a stranger to the city, and I trust he enjoyed what he saw of it. Linden and I were of course happy to get back to the Midwest among old friends. The only complaint we had was that the time there was too short.

* * *

SAID the Greensboro (North Carolina) *News* recently, all in headlines, one below the other:

New Rector at St. Andrew's
Assumes Post February 11

Rev. J. A. Vache Leaves Feb. 1
Rev. J. A. Vache Will Leave Feb. 1

It looks as though Mr. Vache is really going!

* * *

THE REV. FRANKLIN H. SPENCER, our eastern subscription representative, is still working in and out of the New York metropolitan area, and he continues to get splendid cooperation from the clergy. In one parish recently he was able to put the LC into nearly half the homes. It would be worthwhile sometime, I should think, to make a survey of such a parish—before the LC is used extensively and say a year after it has been used. I think the general Church knowledge and interest of even those who didn't read the LC during the year would have been increased.

* * *

ARCHDEACON McLAUGHLIN of Cody, Wyoming, is another priest who is thoroughly sold on the LC bundle plan as a means of parish education. Says he: "Thank you for patience and cooperation. I hope that my new parish will be included in the bundle plan. It is an excellent way to educate and inform the laity."

Leon McCauley



Talks With Teachers



VERY REV. VICTOR HOAG, EDITOR

Primitive Desires

A CLASS was observed earnestly working, copying something from the Bible into some pretty, red note books. The teacher explained, "They are copying the Christmas story from St. Luke in manuscript style." She added, "I told them they could have the books for their own, to take home, if they did it without a mistake." That teacher knew her pupils—or rather, she knew humankind. For she had appealed, in the same enterprise, to four basic human urges: to know, to do it with your own hands, to win approval, and finally, to possess something.

Every living soul yearns for certain personal experiences, mentioned above. Desire surges up in every heart, and what we desire, we do. When a delinquent boy was asked by the judge why he had done it, he was only able to say, "Why I guess it was . . . just because I *wanted* to. There wasn't any reason."

The religions of the East try to erase desire. Subdue and banish all desire, and your struggling heart will be at peace. But the Christian religion knows Man better. The lusty peace of the Christian life is not stagnation, but the teeming poise of many vigors. It is a way for the right use and direction of our God-given human desires. Therefore, as teachers, let us understand these desires, and direct them. Indeed, I venture to say that the clue given in this paper may change your whole approach to teaching.

There are four main motives operating daily in the lives of all living persons. Why do people do the things they do? Because something from within them moves them. It would be wonderful if we, as teachers, could say to our class, "What would you *like* to do today?" and then let them do it, while still making it an educational activity. We can, but it is not as simple as that. Our part is to control and direct these four desires.

1. *To know,* first. Curiosity makes us look about us, explore our world, make experiments, investigate, ask questions. From the baby who discovers he can drop his toys from his high-chair [and that somebody picks them up again for him] to the scientist and world explorer, all normal people want to know. If they find pleasure and success in their first explorations, they may have a long life of constant learning. Therefore, don't *tell* people; inspire them to find out.

2. *To do it yourself.* "Daddy," says the small boy wistfully on Christmas afternoon, "when can I begin to play with my electric train?" And daddy rises from th floor, suddenly realizing that he has bee following a primitive urge to do it him self, and has appropriated the toys. He i not being childish, but quite human. In deed, thousands of white-collar men ar now finding great joy, long denied ther in office work, in making things in ama teur workshops, with tools.

This is an urge as wide as life. It in cludes every form of human achievemen by individuals. To be deprived of such self expression is to have a thwarted and un developed life. At different stages it in cludes handicrafts, the arts, music, writ ing, sports, and every other activity don from an inward urge. Every person ha felt it in some degree. It includes tw elements—the deep satisfaction of the ac of doing it, and the afterjoy of seeing th work of your hands complete. Mine! did it! There is no glow quite like it.

3. *To be admired.* To want recogni tion is a right and normal human desire That is why all unpleasant experience hurt. We dread ridicule, contempt an criticism. We yearn for approval, fo praise, for appreciation, to be noticed, t be accepted, to be loved. Every skillfu leader knows how to play upon this uni versal desire. Flattery is its lowest form but at its best, the teacher employs it b giving deserved recognition.

4. *To possess.* It is natural to want t own the things you use. Behind that urg lies the instinct for security. It builds al the houses, gathers the harvests, make the collections, amasses the millions, al over the world. The boy saving stamps the student rejoicing in his rows of books and the farmer loving his own rich acre are vibrating to this same instinct.

But any of these primary instincts ma turn sour. From being given for our good they may turn to our destruction. Ru over the above four desires:

Curiosity may lead to wrong explora tion into forbidden territory.

Personal activity may turn into the lus for sensation, for novelty.

The hunger for recognition may lead t all kinds of false display, being a show-off Or, inverted, it may produce excessiv shyness, or over-sensitiveness.

The desire to possess may degenerat into greed, and the extreme of the miser or selfish possessiveness over husband wife, or children.

The knowing teacher uses all thes primary urges skillfully. Each is allowe to have its expression, at one place or an other, through class activities. [Just how we can all do this, we will discuss anothe week.]

Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian Education are urged to communicate with Dean Hoag at 508 South Farwell Street, Eau Claire, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.

VOL. CX

The Living Church

NO. 6

QUINQUAGESIMA

GENERAL

HOUSE OF BISHOPS

Birmingham Meeting

By Elizabeth McCracken

The House of Bishops, meeting in Birmingham, Ala., January 31st and February 1st, with 94 out of the total of 146 bishops present, considered and took action on several questions of especial interest and importance. These included a plan to raise a Reconstruction and Advance Fund of $5,000,000 immediately after the end of the war, the compulsory retirement of bishops at the age of 72, new materials in religious education, and the needs of the Army and Navy Commission. The House also accepted the resignations of Bishop Darst of East Carolina and of three missionary bishops: Bishop Kroll of Liberia, Bishop Mitchell of Arizona, and Bishop Seaman of North Texas; and elected four missionary bishops: the Rev. Bravid W. Harris for Liberia; the Rev. Arthur B. Kinsolving for Arizona; the Very Rev. Reginald H. Gooden, jr., for the Panama Canal Zone (to succeed Bishop Beal who died in November, 1944); the Rev. Thomas W. Sumners for North Texas; and the Rev. Conrad H. Gesner as Coadjutor of South Dakota.

The Reconstruction and Advance Fund

The plan for raising this fund was presented on the opening day of the meeting by the Rev. Dr. C. Avery Mason, executive director for Forward in Service, and Robert D. Jordan, director of the Department of Promotion of the National Council. Dr. Mason made a fine speech, giving the history of the changes which have taken place in the Church in the past few years. These changes, in which Forward in Service has had a large share, are significant. Dr. Mason said in part: "What are these changes? First: . . . the Presiding Bishop now gives a theme or emphasis of Forward in Service for each year. Each department of the National Council brings into focus through its work the emphasis of the year. . . . A sense of unity and cohesiveness is being achieved on the national level of our Church.

Diocesan Level

"This sense of unity and cohesiveness, achieved on a national level, is also necessary on a diocesan level where the same problems exist. . . . The situation today is that 40 dioceses have drawn up diocesan plans of action. Most of them have such



Mr. Harris: *Bishop-elect of Liberia.*

coördinated plans for the first time in their history. . . .

"The second change is that there has been a change in the spirit of the Church. . . . For instance, three years ago, we timidly wondered if the Church would honestly study doctrine. Today we know that the Church wants to know the faith and to make it known. Two weeks ago, our clergy purchased 2,500 packets of the pamphlet on 'The Doctrine of God.' There has been a deepening interest in prayer and in the Prayer Book. This year, we have had to double our order of booklets on these subjects. What does this mean? It means that the Church is again coming to realize that her strength is to be found in her true nature. . . .

"The third change we see is a desire to evangelize. As one travels from clergy group to clergy group throughout the country, it is possible to detect a growing consciousness of the fact that we must evangelize. This consciousness is found in clergy and laity alike. In most places its present stage of development can best be described as a vague uneasiness about our failure to win more souls for Christ and His Church. . . .

Next Year's Plan

"The plan of action of Forward in Service for 1945-1946 is in outline this: (1) Each bishop, through his Forward in Service chairman, will call a post-Easter meeting of diocesan officers, department heads, and leaders to study the *national* plan of action and to draw up a tentative plan of action for the diocese. (2) Having this tentative plan, he will call a diocesan conference of clergy and, if possible, lay leaders to discuss and finally adopt with full coöperation, a *diocesan* plan of action. (3) Copies of the plan will be printed and distributed as widely as possible through the diocese. (4) Having completed such a plan, the diocese will take all necessary steps to see that it is put into effect."

The Bishops followed with close attention Dr. Mason's presentation. They applauded warmly at the close.

Plan for the Fund

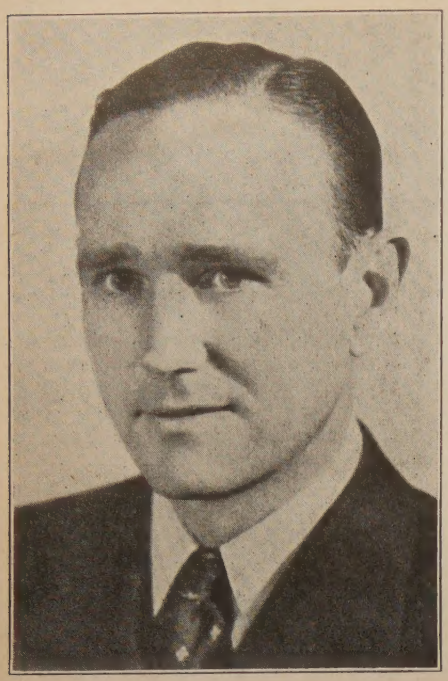
Mr. Jordan then was given the floor and presented with telling enthusiasm the plan for the Reconstruction and Advance Fund, saying in part: "We are not bringing this plan to you on the basis of action by the General Convention nor of the National Council, though both ordered it. We want to present it on the basis of Christian opportunity. The money asked is important. Far more important is the actual growth resulting from the study of what is being done, and what may be done, in the mission field. That is part of the plan: the most important part.

"My estimate of the people who are members of the Church and yet do not believe in missions is 50%. They say that they don't see why we should impose the Christian faith on happy people who have their own religion. Our boys have been saved by men whose fathers were cannibals and head-hunters. These savages became ministering Christians through the labors of missionaries. People who say they do not believe in missions give to their own parishes. This is not unselfish giving: they and their children benefit by this giving. . . .

"Our budget barely covers our operating expenses in the mission fields. There is almost no margin for equipment, repairs, or a sinking fund. We are asking $5,000,000 not for operating expenses, but for advance work and reconstruction. No one can tell now what the needs will be in China after the war, nor in the Philippines. The opportunities in Liberia and in our Negro work at home are immense. . . .

"The plan for raising this fund is in two sections. First, there must be the effectual approach to those capable of making large gifts. We have already 5,000 names. From you, we hope to receive 5,000 more. On April 1st we shall send to every name on the list what we call our first mailing piece, which tells of the needs and opportunities. At monthly intervals, we shall send other mailing pieces, excepting the summer months. . . .

"Second, there must be effectual approach to other givers. The first steps will be educational, without an appeal for money. There will be booklets for every parish, a copy for every family. We shall ask the rectors to send out this material. Then, we shall furnish suggestions for sermons. *Forth* will carry articles, which



MR. JORDAN: *"The opportunities . . . are immense."*

will be reprinted, on the fields. Beginning January 1, 1946, speakers will go out all over the Church. By the first of February, everyone will know about the plan. In February, pledges will be asked, covering six months."

Mr. Jordan was applauded. Then the questions began. Bishop Davis of Western New York put the first question: "What is a 'large' gift, in this connection?"

Mr. Jordan replied that $250 would be considered the minimum sum to be listed as "large."

QUOTAS

Bishop Barnwell of Georgia asked if the dioceses would have quotas of the $5,000,000 assigned to them: "Would the quota be about three times the regular quota?"

Before Mr. Jordan could answer, the Presiding Bishop intervened to say: "It should be understood that this is not going to be repeated year by year. It will be a long time, 20 years or so, before it is likely to happen again, if then. But advance work means an expanded budget, year by year."

Bishop Craighill of Anking put in a plea for China now, saying: "One aspect of reconstruction and advance is to rehabilitate our Chinese workers *now*. Some of them have hardly enough to eat and to wear. We need to rehabilitate the *personal* fortunes of our brother clergy in China right now."

Bishop Phillips of Southwestern Virginia brought the discussion back to the matter of quotas by declaring: "I don't feel that many of us have the opportunity to think this situation out, as Mr. Jordan and Dr. Mason have had. We should know certain definite things. Are we to go out from here thinking we are to raise three times our present quotas? I speak for a small diocese, when I say that I couldn't be in my right mind if I thought *we* could raise three times what we are now raising."

Mr. Jordan explained that the hope was that 50% of the $5,000,000 would be secured through large gifts: "In some places more large gifts can be obtained than in others. Each diocese, of course, must analyze its own conditions and see what it can expect to do."

Bishop Ziegler made a request: "I wish that Bishop Sherrill would speak about the effect this campaign would have on the Army and Navy fund."

Bishop Sherrill at once took the floor, to say: "We have raised $1,000,000, mostly in small gifts; and that is how our fund will be maintained. This campaign won't affect us at all. Everybody cares about the Army and Navy Commission. They all have boys in the service, or their friends have. They all give, and give from the heart."

Bishop Stevens of Los Angeles rose and moved a resolution of endorsement of the Reconstruction and Advance Fund plan, in the amount of $5,000,000. The motion was seconded and unanimously carried by a rising vote.

Compulsory Retirement of Bishops

The suggested Order of Business for the meeting of the House of Bishops contained a note to the effect that: "If discussion on principle of resignation [of bishops at the age of 72] is brought up, a suggestion that this be made a special order of business on Thursday afternoon." But things turned out differently. Early in the first session on Wednesday morning, Bishop Davis of Western New York took the floor and presented the following resolution:

"Whereas Canon 42, Sec. 7 (a) dealing with the retirement of bishops was adopted many years before the adoption of Sec. 7 of Article II of the Constitution, and therefore does not contemplate an enforced resignation; and

"Whereas the conditions and circumstances surrounding an enforced resignation require a more thorough inquiry and careful consideration than does a voluntary resignation if the welfare of the Church, and the diocese and the bishop concerned are to be guarded and promoted; and

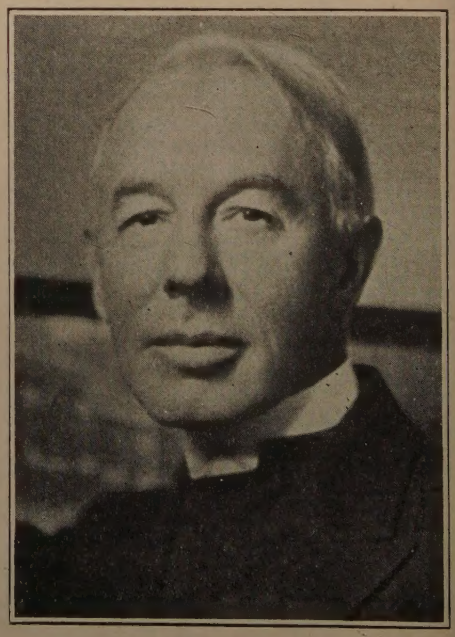
"Whereas questions have been raised as to whether the constitutional amendment is retroactive, and as to whether such amendment unwisely or unjustly infringes upon the autonomy of the diocese; now therefore be it

"Resolved, that the chair appoint a committee of five Bishops, of which the Presiding Bishop shall be one and *ex officio* the chairman thereof, whose duty shall be (a) to consider and give judgment to the questions referred to above, and (b) to draft a substitute or an amendment to Canon 42, Sec. 7 (a) which shall implement Sec. 7 of Article II of the Constitution, and prescribe such a procedure in the case of enforced resignations as will safeguard and promote the welfare of the Church, the diocese and the Bishop concerned; and further

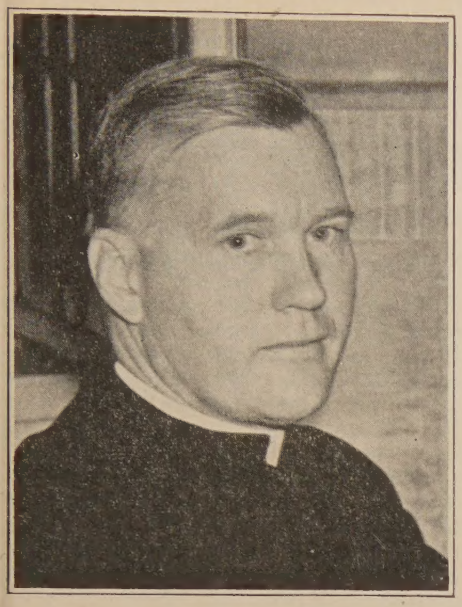
"Resolved, that this committee is hereby instructed to report in the premises to the House of Bishops at the next General Convention."

There was a moment of significant silence as Bishop Davis finished reading this resolution. Many eyes turned to look at Bishop Perry of Rhode Island, who had submitted his resignation at Cleveland, when the constitutional amendment touching enforced retirement upon reaching the age of 72 was adopted. The Presiding Bishop asked Bishop Perry at that time to hold the resignation in abeyance until the next meeting of the House of Bishops. No action had been taken on the resignation when Bishop Davis presented his resolution. No one else taking the floor, Bishop Davis himself took it again, to say earnestly: "Notwithstanding the reports going around, I have *not* been fighting enforced resignation. It *might* be a good thing in some instances; but it must not be a blanket affair. It seems to make the bishop of a diocese an executive. He is a Father in God. An executive might be affected adversely by age. But as a Father in God, he might, probably *would,* be better the older he got. We should have a canon which takes into account the diocese and its wishes. That would save a great deal of value to the Church. If we have a committee, we shall avoid a free-for-all fight on the floor of this meeting. I have the opinions of Judge Seabury and other eminent lawyers that this action cannot be retroactive. We have a very ticklish situation there."

Bishop Hobson of Southern Ohio arose the moment Bishop Davis took his seat, to say: "As the one who presented the original resolution, for the constitutional amendment, I feel that I should say a word. It is true that there is a question whether the action is retroactive. But the action is not primarily a legal action. We took it for the good of the Church. We felt that, in these days, applying the rule to *everyone* would be for the good of the Church. As in business, this would work



BISHOP DAVIS: *"Enforced resignation must not be a blanket affair."*



BISHOP HOBSON: *"As people grow older they don't like this rule."*

hardship in some cases. It is the same in the academic field, and in others. As people grow older, they don't like this rule of retirement at a certain age. We have stood before the Church and said that we would do this for the good of the Church. Any denial now would put us in the position of following selfish wishes.

"I have not been impressed by the statement of the Bishop of Western New York. He named bishops who are too valuable to lose. These men would *not* be blessings to the Church, nor to their dioceses, when older. I feel that we need more bishops who are *free*. Bishop Lawrence increased in usefulness after retirement. We need more such free bishops. Men do not cut themselves off from active work in the Church at all, on retirement. If there are some who feel they don't have to resign, under the constitutional amendment, all right."

BISHOP AND DIOCESE

Bishop Perry of Rhode Island took the floor here. There was markedly intent interest in his speech, made with considerable depth of feeling. Bishop Perry said: "I should wish to refrain from speaking, as I refrained in Cleveland. I did not wish, I do not wish, to have personal feelings enter in. As touching deeper things in the Church: from the beginning, from the Apostles' time till now, the relation of a bishop to his diocese has been that of a Father in God. This has been overlooked.

"I have been told that Rhode Island has sent a resolution here, asking that such resignations be postponed until the next General Convention. I cite that only as an illustration. The point it illustrates goes to the heart of the matter. The unit of the Church has been the diocese. That has been from the beginning the household of God, of which the bishop is the Father.

"When I sent in my resignation at this time, I asked that the standing committee of the diocese of Rhode Island be consulted. This was not for *myself,* but to protect the idea of the diocese as the unit. I have no desire to retire, and no need on account of health. I have asked the diocese to tell me if they see signs of deterioration. I plead that the relation of the diocese to the Church be remembered. It is a household, with its bishop as Father. I speak because I know bishops who were here when I came. I speak in their behalf that the spirit may prevail which has prevailed since the beginning.

"I wish to plead also that it *not* be thought that the Church is a welfare organization and its bishops executives. The bishop is the *Father* of the diocese, not its executive—though that is one of his duties. The things for which bishops are responsible go far beyond the problems arising in this time. I beg that we think how the spirit of counsel and the spirit of wisdom can be preserved."

Before another speaker could gain the floor, the Presiding Bishop, recalling the suggestion as to the order of business, said: "If we are likely to have a debate, we should refer it to the committee on dispatch of business and have a time set."

This was put as a motion, and defeated. Bishop Mitchell, just retired as Bishop of Arizona, said: "I believe a man should retire at 68. He should quit then as the *executive* of his jurisdiction. The new bishop who comes in will be just as much a Father in God as the bishop who retires because of age."

There was no further debate. Bishop Davis' resolution was put before the House and seconded. It was carried by a vote of 57 against 29. A motion to lay on the table any resignations now before the House affected by the amendment was lost, 25 to 53.

It was then voted that any resignations submitted because a bishop had reached the age of 72 should not be considered until the next meeting of the House of Bishops. Since the time of such a meeting will be the General Convention of 1946, the committee to "implement the constitutional amendment adopted in 1943" will have had an opportunity to prepare its report and will make it.

New Plans for Christian Education

The House of Bishops at its final session on February 1st gave consideration to new plans for Christian education. Bishop Whittemore of Western Michigan made a fervent plea for actual, systematic *teaching* of the children and young people of the Church, saying: "We are giving up our responsibility if we continue to teach less and less. The trend has been in that direction for some time. When the Department of Religious Education was inaugurated at the National Council, teaching material, for the use of Church schools, was provided, notably the *Christian Nurture Series*. That series was good in itself, and it did further service by inspiring other graded courses of instruction and in making clear the idea that education, in religion as elsewhere, must advance step by step. The next thing the department did was to provide material for teacher-training. That was good, too. Then, the emphasis was shifted to training children in worship, in the life of the Church, in being members of the Church. And here there is a great weakness. Actual progressive instruction in the doctrine and discipline of the Church has been reduced to an alarming extent. People, especially children, cannot be incorporated into the life of the Church unless they know what the Church is and what its life means."

Bishop Huston of Olympia put in a word: "The material we *have* has no 'punch.' It cannot hold the attention of the 'teen age boys and girls."

Bishop Carpenter of Alabama, chairman of the standing committee of the House of Bishops on Christian Education, offered for the committee the following resolution:

"Be it resolved that the Bishops call the attention of the National Council to the Church's current failure properly to instruct the people in her essential teachings and request the Council to re-study its responsibilities in the light of this failure.

"We specifically recommend: (1) the preparation of a *corpus* of instructional material to be acquired by every child (a) by the time of Confirmation; (b) by the time of leaving high school; (2) the revival by the Division of Christian Education of its function of producing curriculum material; (3) that consideration be given to more definite guidance of the clergy and other leaders on such specific problems as: (a) the best use of weekday time for religious instruction; (b) the best use of time on Sunday when such weekday instruction is also available; (c) methods of teacher-training; (d) the formulation of a curriculum with suggested teaching materials, suitable for teachers of varied degrees of education."

This resolution was unanimously adopted.

Plans for Pan-Anglican Conference

Bishop Gray, Suffragan of Connecticut, introduced a resolution implementing plans recommended by the "younger" Bishops at a session held the day before the meeting of the House of Bishops, for a Pan-Anglican Conference. The resolution was as follows:

"Be It Resolved, That the House of Bishops requests the Presiding Bishop to appoint a committee with himself as chairman to consider the possibility of requesting the Archbishop of Canterbury to invite all bishops of the Anglican communion, and one clerical and one lay representative of each diocese thereof, to meet as soon as possible to confer on the problems and opportunities before our communion in the postwar world. Their conference to be held in conjunction with or separate from the next session of the Lambeth Conference. If, after due consideration, this committee believes it to be advisable so to do, the committee shall have power to extend through the Presiding Bishop an invitation to the Archbishop of Canterbury to hold both conferences, or either of them, in this country."

Bishop Oldham of Albany took the floor to say with enthusiasm: "I am delighted to second this resolution."

Bishop Stevens of Los Angeles raised a laugh when he said: "As *temporarily* in the class of 'older' bishops, I am glad to second it too." Bishop Stevens referred

to the fact that several of the Bishops, "younger" than himself as to date of consecration, are yet older in years. For this session of the House of Bishops, the "younger" bishops were those consecrated since 1938, when Bishop Tucker became Presiding Bishop.

The resolution was unanimously passed. The Presiding Bishop appointed as the committee: Bishop Gray, Suffragan of Connecticut; Bishop Hobson of Southern Ohio, Bishop DeWolfe of Long Island; Bishop Gardner of New Jersey; and Bishop Oldham of Albany.

Training Clergy to Help Returning Servicemen

Bishop Daniels of Montana aroused special interest when he offered a resolution that the clergy be trained now to plan retreats and conferences for returned servicemen. He believed that the returning men would welcome periods of quiet, conducted by clergy able to do such work.

Bishop Hobson of Southern Ohio thought that it would be better to uphold the *general,* Inter-Church Committee, and not to pass a resolution touching only *one* aspect of the postwar needs of servicemen.

Bishop Conkling of Chicago demurred, saying: "But no general committee can undertake *our* responsibility."

Bishop Sherrill of Massachusetts brought out another important point, when he said: "I hope that every bishop will appoint a committee in his diocese. The work can't be done by a central agency. It must be done in each diocese, through each parish. The diocese should provide help for the clergy."

A motion was made that every bishop form a Committee on Returned Servicemen. It was seconded and unanimously adopted.

Other Action

The House of Bishops voted to defer action on a plan to transfer to the Episcopal Church from the Church of England certain areas in Central America, until the suggestion comes in official form from the officers of the province of the West Indies.

It was voted not to elect a missionary Bishop of Western Nebraska at this session, pending plans for possible consolidation of the district of Western Nebraska with the diocese of Nebraska.

Suggestion for a change of name of the missionary district of New Mexico and Southwest Texas was referred to the Bishops of the Seventh Province for consideration and report to the next General Convention.

On motion of the House, the Presiding Bishop appointed a Committee on the Churches in Europe, consisting of Bishop Sherrill of Massachusetts, Bishop Oldham of Albany, Bishop Hobson of Southern Ohio, Bishop Perry of Rhode Island, and Bishop Dun of Washington, with the inclusion of himself *ex officio.*

The House approved the suggestion of the Committee on Conscientious Objectors that the Bishops return to their dioceses prepared to urge, whether or not they agree with the CO's, that all the people of the Church be given an opportunity to contribute to the support of the Episcopal conscientious objectors. There are 78 of these. The need for this year was stated to be $22,000, of which $12,000 is for CO's, $2,000 for their dependents, and $8,000 to repay what is considered a moral obligation to the Society of Friends, who have met the needs of Episcopal CO's in that amount.

Rejected resolutions included one that asked that a decision on compulsory military training be postponed "until the obligations of the nation in the postwar world are definitely known."

Another rejected resolution asked that President Roosevelt use his influence in an Allied statement "to the peoples of Germany and Japan, which would go beyond unconditional surrender and be positive, not punitive, in its appeal."

A third proposal, also rejected, asked that the Presiding Bishop make efforts to arrange a world peace conference for which invitations would have been extended to the Pope, the Archbishop of Canterbury, the Patriarch of Moscow, the President of the World Council of Churches, and the head of the Federal Council of Churches.

Bishop Penick of North Carolina extended an invitation to the House of Bishops to hold the next interim meeting in Winston-Salem, N. C., in either 1947 or 1948. Bishop Penick said that the meeting would be part of the 130th anniversary of the diocese of North Carolina. The invitation was accepted with pleasure.

Executive Sessions

The House of Bishops held several executive sessions. At one of these, Bishop Sherrill of Massachusetts gave a detailed report of the work of the Army and Navy Commission. This year, the Commission expects its needs to be $4,000,000. Bishop Sherrill urged the Bishops to support the appeals of the Commission to the parishes throughout the Church. The House responded with the following resolution unanimously adopted:

"The House of Bishops has heard with satisfaction and appreciation the statement by the Bishop of Massachusetts reporting the work of the Army and Navy Commission, and the House assures Bishop Sherrill of its continued confidence and support in the work which he and his staff are doing."

Another, rather lengthy, executive session was that in which, according to the rules, missionary bishops were nominated. Twenty-two names were offered in nomination, for the five places to be filled. The elections were, according to rule, held in church, after a celebration of the Holy Communion. There were several ballots.

The final executive session was that in which the pastoral letter was the order of business. It was voted at this session not to release the pastoral letter to the press until after it had been sent, according to rules, to all the clergy, to be read to their people in their churches. Exception was made to the release of that part of the letter which incorporates the resolutions adopted at the conference on the Dumbarton Oaks Proposals, held at the College of Preachers, Washington, D. C., January 5th to 7th of this year. These resolutions have already been widely printed, as part of the report of the Washington conference.

"Younger" Bishops Have All-Day Session With Presiding Bishop

The "younger" Bishops, which in this connection means those consecrated since Bishop Tucker became Presiding Bishop, dating from January 1, 1938, spent the day before the meeting of the House of Bishops in Birmingham, "in seclusion" with the Presiding Bishop. While no visitors were admitted, it was understood that anything afterward related by any of the "younger" bishops, with the knowledge that it might be used in print, might be so used. The "seclusion" was simply for the purpose of leaving the bishops perfectly free to say whatever they desired.

Subsequent interviews with many of the "younger" bishops, with the understanding mentioned revealed that the discussions of the day were under three heads: (1) the relationships of the bishops to their dioceses; (2) to the community; and (3) to the postwar world. Bishop Peabody of Central New York led the discussion on the first topic. Bishop Jones of West Texas was the leader of the discussion on the second; and Bishop Gray, Suffragan of Connecticut, led on the third.

A number of the "younger" bishops gave accounts of what was said on the second topic. Checked with one another, they agreed completely. Bishop Jones declared that the bishop should not be too busy about community affairs, too involved in them, to maintain his own efficiency spiritually and mentally for his own particular work. He should not speak out on every conceivable subject that comes up.

Bishop Pardue of Pittsburgh revealed how much may be done to bring and to keep labor groups in touch with the Church. When plans were being made for a big reception to him after his consecration, he saw that representatives of practically every other organization had been invited except labor. He insisted that they be asked. Invitations were then sent to the AF of L and to the CIO. They were delighted and sent their big men, who were asked to sit on the platform. It was the first time, they said, that labor had been invited to such an occasion. Later, Bishop Pardue was invited to speak at a dinner of 1,000 members and officials of the AF of L and the CIO. The whole company of 1,000 men rose and cheered him. He next appointed a priest to receive requests for clergy to speak or to make opening or closing prayers at such gatherings. Bishop Pardue discovered one parish in his diocese in which 75% of the men belong to labor unions. The Church, he thinks, should establish sympathetic relationships with labor, with the idea of developing strong religious leadership in the unions.

Bishop Gray, speaking on the third topic, said in part: "Inevitably, after the war, there will be a recrudescence of

isolationism, as there was after World War I. Probably it will have nothing like the strength it had then, as the mass of people are more aware of its dangers now than they were formerly; but it will be something to guard against.

"We are moving into a new world when a Church limited to national borders will be an anomaly. The only successful Church will be a Church which is world-wide. There will be great competition in the dissemination of views as to what is the proper relationship between the Church and state, what is the right attitude toward other religious bodies, what is the Christian view of morality in such matters as aggressive wars, bases of peace, and a host of similar matters.

"We are moving into an era when it will be insufficient for the bishops of the Anglican communion to meet informally at ten year intervals, to debate the problems of that communion and then take few, if any practical steps to carry forward its joint work."

It was primarily from this section of Bishop Gray's speech that the resolution to appoint a committee to invite all the bishops of the Anglican communion with other chosen representatives was developed, which resolution was passed by the House of Bishops on its final day, and the committee appointed by the Presiding Bishop.

Bishop Gray turned next to minority groups and the relationships of the bishops with them. He referred to the frequently encountered attitude toward Mexicans, Chinese, Jews, and Negroes.

Bishop Dun of Washington cited a recent service in the National Cathedral, Washington, for members of a YWCA Conference, at which women of many races were present. Bishop McKinstry of Delaware mentioned that on last Thanksgiving Day a Negro congregation in Wilmington was invited to join with the Cathedral congregation in the service of that day. This came about as a result of the work of the Interracial Commission of the diocese.

It was suggested by the "younger" bishops that an exceptionally capable man be appointed to work with labor and industry along the same lines as those along which Spencer Miller, jr., did such notable work. No action was taken on this by the House of Bishops, beyond approval of the suggestion. It will be submitted to the National Council, with some further suggestion to the next General Convention.

Speeches Before the House

Bishop Oldham and Bishop Hobson spoke at some length before the House of Bishops on their visit abroad. Bishop Oldham gave an account of his trip to Scotland, and Bishop Hobson told of his trip to the European battle fronts.

At the same session, Bishop Salinas y Velasco of Mexico spoke of his work in Mexico, giving a vivid account of its difficulties and its achievements. He expressed the wish that theological training might be provided in Mexico for Mexicans called to the ministry but unable to study in seminaries in the United States because of lack of knowledge of the English language.

Bishop Burton of Nassau, in the Bahamas, was present and voted a seat and a voice in the House. He was formerly Suffragan Bishop of Haiti. Bishop Burton made a very brief address of thanks.

New Bishops Presented

Nine bishops, consecrated since the last meeting of the House of Bishops, were formally presented to the House. They were: Bishop Craighill of Anking, Bishop Voegeli of Haiti, Bishop Walters of San Joaquin, Bishop Pardue of Pittsburgh, Bishop Dun of Washington, Bishop Carruthers of South Carolina, Bishop Haines of Iowa, Bishop Horstick of Eau Claire, and Bishop Mallett of Northern Indiana. Bishop Boynton, Coadjutor of Puerto Rico, is the tenth new Bishop, but he was not able to attend this meeting of the House of Bishops.

Commemorate Bishops Who Have Died

The House of Bishops stood while the names of the bishops who have died since the last meeting of the House were read. The Presiding Bishop said appropriate prayers. The Bishops were: Bishop Fox (retired) of Montana, Bishop Wilson of Eau Claire, Bishop Longley (retired) of Iowa, Bishop Morris (retired) of Louisiana, Bishop Campbell Gray of Northern Indiana, Bishop Saphore (retired) of Arkansas, Bishop Bratton (retired) of Mississippi, and Bishop Beal of the Panama Canal Zone.

FEDERAL COUNCIL

Eliminating Race Discrimination

Church leadership in eliminating racial discrimination was urged by the Federal Council of Churches in its annual Race Relations Message, prepared for use by churches and church groups on Race Relations Sunday, February 11th, and during the month of February, designated by the Council as Brotherhood Month.

Asserting that "our repeated failure to bring our racial actions into line with our profession is the most conspicuous failure of American Christians," the message warned that "the testing ground of the vitality of the Christian faith" in America may be "in the area of race relations," and "that test may come soon."

"The non-white races who constitute the vast majority of the human race are rightly tired of the attitudes of superiority of those who, though a racial minority, control the governments of the world," the Council said. "Those who have measured themselves with their white comrades in service and have found no reason for shame or apology will not accept in peace that which in war they opposed unto the death."

The message described the racial situation as "tense," and said Negroes are greatly concerned about jobs, segregation in and out of the armed services, and equality of treatment after the war. It also cited the Puerto Rican situation, the Mexicans in labor camps, the resettlement of Japanese-Americans, the place of the American Indian, the Oriental exclusion acts, and anti-Semitism as domestic problems "that cry out for Christian treatment."

Twelve "musts" for Christians to build a "nation and a world where there shall be no discrimination on the basis of color, creed, or national origin," were cited by the message, as follows:

1. We must realize that we have moral obligations to all men.
2. We must demonstrate in practice our belief in the intrinsic worth and dignity of every human being.
3. We must recognize that lines of division based upon color alone are unjust and tyrannical.
4. We must substitute pride in the human race for racial pride.
5. We must break away from the prejudices of convention and caste.
6. We must make sure that every public measure to improve the quality of life of our people shall apply equally to all citizens.
7. We must insure, in so far as legislation can, equal opportunity in every kind of useful work for all persons of equal skill and energy.
8. We must make sure that the life of a person, his standing in the community and ability to meet his needs is not made to depend upon race or color but only upon character and willingness to contribute his best.
9. We must oppose all charlatans and demagogues, giving no quarter to those who would fan into flame racial animosities.
10. We must support with counsel, service, and material resources all constructive efforts for equal justice and opportunity for all.
11. We must sponsor study groups, forums, fellowship in worship and other interracial means through which men learn cooperation in meeting common needs and mutual interests.
12. We must make sure that in our churches those of every race and people shall be welcome to full membership and fellowship.

RELIGIOUS ORDERS

Religious Life Centennial

Plans are going forward for the Thanksgiving Service to be held in the Cathedral of St. John the Divine, New York City, on April 9th (feast of the Annunciation transferred), to mark the centennial of the restoration of the religious life in the Anglican communion. The Bishop of New York has accorded the hospitality of the Cathedral to the religious orders and expects to be present. Bishop Burton of Nassau will be the special preacher. There will also be an afternoon program, which will be preceded by a luncheon.

The Sisterhood of the Holy Cross, founded in London in 1845, was the first of the religious orders of the Church to be regularly established since the Reformation.

The members of the American communities hope that many Churchpeople may join with them and their associates and confraternities, in this special service of commemoration and thanksgiving.

ENGLAND

Merger of Finance Organizations

One of the first questions expected to be decided by the newly elected Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, is the proposed merger of the Church of England's two central finance organizations.

Dr. Fisher has favored recommendations by the Financial Commission of the Church Assembly for amalgamation of the Ecclesiastical Commissioners and Queen Anne's Bounty, which between them, have an annual income of £5,000,000 for various church purposes.

Queen Anne's Bounty is now arranging to redeem tithe payments so as to realize a capital sum for investment. This is expected to allay anti-church feeling on the part of some landowners compelled to pay church tithe rents.

YUGOSLAVIA

Leaders of Serbian Church Prisoners In Germany

Patriarch Gavrilo of the Serbian Orthodox Church has been evacuated from the Rakovitsa convent outside Belgrade and is now a prisoner in Germany, it was revealed at the general council of the Russian Orthodox Church.

Also prisoners in Germany, it was announced, are Bishop Nikolai Velimirovitch and several other leaders of the Serbian Church who were under house arrest by German occupation authorities in Yugoslavia.

In the absence of the Serbian Patriarch, the Yugoslav Church is being represented at the Moscow *sobor* by Metropolitan Josip of Skoplje, deputy Patriarch, and other dignitaries.

RUSSIA

Alexei Elected Patriarch

Metropolitan Alexei of Leningrad and Novgorod was elected Patriarch of All Russia by unanimous vote of the general council, or *sobor,* of the Russian Orthodox Church, meeting in Moscow. He is the 13th Patriarch in the history of the Church.

The 67-year-old former acting Patriarch, by the oral vote of delegates representing 44 Russian dioceses, was chosen to succeed the late Patriarch Sergius who died last May, less than nine months after the Russian Church was given formal recognition by the Soviet state. Each of the dioceses was represented by a bishop, priest, and layman.

While his election had been generally regarded as a foregone conclusion, Orthodox officials here are particularly pleased by the unanimity shown in the choice of the new Patriarch.

An elaborate process of reporting on the qualifications and background of voters preceded the election, which was supervised by Archpriest Nikolai Federovich Kolchitsky, administrator of the Moscow Patriarchate. Immediately after the election, the *sobor* adopted a resolution extending greetings and expressing loyalty to the new Patriarch.

His Background

Born Serge Vladimirovitch Simansky in Moscow, Patriarch Alexei comes from a wealthy and educated family noted for its broad European outlook. He is the only high dignitary in the Russian Church who speaks a Western language fluently. He has spoken French from childhood and is known for his admiration of English literature and music.

Besides gaining a wide reputation as a devoted spiritual pastor of his flock, Alexei has played an outstanding part in Church activities during recent years. On March 10, 1941, at the 40th anniversary of the episcopal consecration of Patriarch Sergius, Alexei was chosen to convey the greetings of all the bishops of the Russian Church. A noted Church historian, he was chiefly responsible for determining the courses of study in the newly opened theological school in Moscow.

Metropolitan Alexei was graduated in 1899 from the Moscow University, where he studied law, and from the Moscow Theological Seminary with a Doctor of Theology degree in 1904. In 1921 he became vicar of Petrograd (Leningrad) and Bishop of Yamburg, and in 1932 Metropolitan of Novgorod. He was made Metropolitan of Leningrad and Novgorod in 1933.

Widely acclaimed for his patriotic efforts during the German siege of Leningrad, Patriarch Alexei received the Leningrad medal for his refusal to leave the city. He collected large sums for the National Defense Fund.

NORWAY

Gestapo Houses Clergymen As Bombing "Protection"

Pastor Nils Hov, of Aafjord, is among 30 well-known Norwegian hostages who have been removed from the Grini concentration camp to Gestapo headquarters in Oslo as "protection" against Allied air attacks.

Meanwhile, rebel Pastor Thomle has been sent to a concentration camp near Oslo for refusing to conduct public funeral services for a young Quislingite killed in a bombing raid on the Gestapo headquarters during New Year's Eve. The clergyman expressed willingness to conduct private services, but insisted that if a public funeral was arranged it should be conducted by a clergyman "more in harmony with the youth's political views."

The case was referred to puppet Premier Vidkun Quisling, who immediately deposed the pastor and ordered him banished to Holgoeya Island where many other Norwegian ministers are being held in virtual internment. After another hearing, however, the clergyman was ordered sent to the concentration camp.

WAR PRISONERS

Philippine Internees

With the liberation of Manila and the capture of Santo Tomas internment camp, news should soon be forthcoming of Bishop Binsted and the other Church missionaries interned there. Red Cross postcards have been coming through lately but they have been almost a year in transit.

Messages from nine prisoner-of-war postcards from missionaries interned in the Philippines, dated late April or May, 1944, or not dated at all, have been received by the National Council's Overseas Department, sent direct or forwarded by relatives or friends. All indicate "good" or "fair" health, good spirits and considerable activity. No messages have been received from Bishop Binsted or Bishop Wilner, nor from the great majority of the staff. Those that have come are as follows:

From Camp Holmes near Baguio in the Mountain Province, Mrs. George C. Bartter, conveys her characteristic spirit in less than the permitted maximum of 25 words. She writes, undated: "Slender, shabby, serenely unfastidious. Rich in experience. Enjoy teaching Latin. Bridge improving. Hankering Elsie's products." ("Elsie" is understood to mean the Borden cow and to signify dairy products.) A second card, dated April 17, 1944, mentions jubilation over letters received from her family, and adds, "Cheerful, busy, reseating, reëlbowing ragged suits." She says also that her husband is gardening and bookbinding. Fr. Bartter, now 68, went to the Philippines in March, 1900, and has been on the mission staff since 1907.

Also from the Baguio camp Sister Anita of the Order of St. Anne says that the Sisters occupy a native hut, Sister Augusta is a kindergartner, Sister Isabel a masseuse; the others pick rice. They have a daily Communion service.

A card from the Rev. Alfred Griffiths, Baguio, writes, "Please inform relatives my family all well."

The only other message from the Baguio camp is from 16-year-old David Bergamini. His father is the mission architect. David writes on April 30, 1944: "Enjoying ourselves while we wait. Dad constructing school. Baseball stopped rainy season. Sixty-eight inches tall, weight ten stone. Studying hard, geometry, algebra, trigonometry, French." On May 30, he adds, "Hope graduate year early. Playing bridge tournament. Dances some Saturday nights. Always yours hungrily."

From Santo Tomas camp, Manila (now in American hands) came messages from Miss Ella L. Foerstel, Miss Louise Goldthorpe, the Rev. Raymond E. Abbitt and the Rev. John Mears. Mr. Mears had been stationed at Upi, Mindanao, in the South, and Miss Goldthorpe at Zamboanga. The fact that their messages come from Manila may indicate that the missionaries in the South were transferred north. Miss Goldthorpe, a nurse, writes, "I am enjoying my work in the camp

ygiene department. Received lovely Red Cross boxes for Christmas" (1943).

Fr. Mears writes from Santo Tomas, "Your package was among many miracles happening to us."

Miss Foerstel, a nurse, wrote on June 8, 1944, the latest date mentioned in these cards, that in March she had voluntarily reëntered the camp to help, and mentions that "Boyle" is there, which would mean Miss Helen Boyle, formerly in Zamboanga. Miss Foerstel adds: "All well living in Cathedral rooms." According to the last previous word received, late 1943, this would include Bishop and Mrs. Binsted, Mrs. Leo G. McAfee, Mrs. Benson H. Harvey, Deaconess Kate S. Shaw, the Misses Elizabeth G. Griffith, Ruth Meinhardt, Helen M. Pond.

From Camp No. 2, which is at Los Banos, 40 miles south of Manila, Maureen N. Davis, a nurse who went to the Philippines in 1940 and was stationed at Baguio, writes: "Everything fine. Hope get home soon. Weiser, Goldthorpe, Fr. Harvey well." Miss Lillian Weiser is superintendent of nurses at St. Luke's Hospital, Manila, and when last heard of, late 1943, was still permitted to continue in an advisory capacity when the hospital was taken under Japanese management.

HOME FRONT

Resuming "Normal Relationships"

Classes offering advice on relationships between wives and returning servicemen are being conducted in Memphis, Tenn., by Dr. William G. Gehri, rector of Grace-St. Luke's Church, and Dr. S. E. Howie, minister of the Westminster Presbyterian Church.

According to the clergymen, the classes for servicemen's wives seek "to develop insight and mature emotional attitudes which will enable them to reconstitute normal family relationships based upon companionship, understanding, and emotional acceptance of the returning husband."

So successful have been the classes that women in attendance have requested that a series of meetings, spaced about 90 days apart, be held until the end of the war.

ARMED FORCES

Chaplain Given Mission Post

The first appointment of a chaplain for postwar missionary service is announced by the Appointments Committee of the National Council.

Chaplain Sydney H. Croft with the 33d Division Artillery in some Pacific war theater has been appointed for Honolulu. He was of great assistance to Bishop Kennedy when he was stationed in the Hawaiian Islands as an army chaplain. His interest in the work of the Church in the district of Honolulu has grown from his personal experience there, and he hopes to return to that field after the war.

Chaplain Croft was rector of Immanuel and St. Stephen's Church, Racine, Wis., before going into the army.

EVERYDAY RELIGION

The Ten Commandments

By the Rev. Canon Marshall M. Day, D. D.

THE DECALOG, in the books of Exodus and Deuteronomy, appears at the head of all the biblical legislation, as an introductory summary of the principles underlying all the laws that follow.

There is nothing in the Commandments themselves inconsistent with this position. Stripped of their hortatory and explanatory matter, they could well have been delivered by a great primitive prophet to a nomadic people. The reference in the Tenth Commandment, to "thy neighbor's house" is not incompatible with this. The Arab still calls his tent *bait sha ʿar*, "house of hair." The Sabbath, in the Fourth, may be difficult to imagine as originating among nomads, but could easily have been a survival from the days when their ancestors halted a while in Ur of the Chaldees.

If we regard the "Ten Words" as standing originally in this introductory position we must still recognize, as is shown by the variations in the literary additions as between Exodus and Deuteronomy, that they have been polished and re-polished by those later prophets and priests who used them as the basis of their legal decisions and moral teachings. Or if we think, as many critics do, that the Commandments have been distilled by these later agents of the Holy Spirit from the codes and decisions and teachings that grew from the foundation decisions of Moses and his followers, the result is still the same. The Decalog embodies the very essence of all rules of conduct toward God and man. It is either the initial implementing or the last preliminary development, of the basic principle of morality given by our Lord in His Summary of the Law.

Christians might protest that the Commandments are cast almost entirely in a negative form. The legal minded might point out a certain inadequacy, even from the negative viewpoint. There are more sins than are here forbidden. Such prosaic literalism seems foolish to us, whose minds, trained in the symbolism of the Liturgy, are in the habit of using small and readily comprehended symbols to express the deepest and the greatest mysteries. To those who can express by two candles the whole history of revelation till it culminates in the Word made Flesh, or see in a triangle the deepest mystery of the Divine Personality, there is a complete appropriateness in taking the single act of theft as an embodiment of all the morality of property, or the keeping of the Sabbath as the symbol of all the duties, joys, and fruitions of the all-embracing activity of worship. So our Lord in the Summary of the Law teaches us to see in the prohibitions a symbolic proclamation of the principle of good.

The Decalog is not merely a summary statement, it is a memory device. Starting from the fact that a man has ten fingers equally distributed on two hands, it summarizes in two groups of five the rules of conduct that have God for their object, and those directed toward man, whether our fellows or ourselves. On each finger is set one command, a prohibition of one sinful act which is most typical of the offense against one fundamental right of God or man. Thus the nomad, leading his flocks and his family about the tribal range, or the invading pioneer struggling to establish himself in the Land of Promise, or the worker toiling to maintain himself by the newly acquired arts of civilization, had an easy way whereby, if he would, he could keep in mind the basic precepts of his morality. By this the primitive priest or judge or wiseman could easily retain and recall the grounds of judgment to be applied in disputed cases or to be developed into moral teachings.

The decalog form shows the antiquity of these Commandments, but by that very fact it suggests a new ground of objection. How can the prophet of 1400 or 1200 B.C. have anything to say to us who are so wise in the experience accumulated through all the intervening centuries?

Nothing should be accepted or rejected merely because it is old or new. Much that is new and much that is old have disappeared because they had no survival value. The things that survive do so because they relate to something that does not change. The thing that does not change is life; and we must deal with life in its origin and in its manifestations. In its source, which is God, life cannot change. In its manifestations it may grow richer and more complex, but it remains life. The part of life with which we must deal in moral terms—humanity—has undergone many changes since the Ten Commandments were framed; yet it too remains life, and remains distinctively human.

Now life in its divine and its human aspects has certain rights, because it is life. And these Ten Words of the decalog so simply and directly expresses and safeguard these rights that they can never be outmoded. So long as God is God and man is man these rights will inhere in His being and in ours. And it will always be worthwhile, or rather be necessary, to know what these rights are, and how they should be respected. In succeeding articles, then, we shall study the five rights of God and the five rights of man as the Decalog declares them.

The Bishops In Birmingham

THE BIRMINGHAM meeting of the House of Bishops will be long remembered for two of its several interesting hours. One of these was that in which Fr. Mason and Mr. Jordan launched the campaign for the Reconstruction and Advance Fund of $5,000,000. We use the verb "launched" advisedly, for they did more than present the plan. It is remarkable indeed that the House endorsed the campaign unanimously and with a rising vote. Moreover, it was evident, from later conversations with individual Bishops, that there was a general awareness of the fact that endorsements of themselves do not raise money. There must be sustained effort in every diocese. It seems certain that there will be, and that the Fund will be raised within the actual time set.

The opportunities, at home and abroad, will be unique after the war. The task will be immense. It is to be hoped that every man, woman, and child in the Church will take part in the campaign, giving and effectually inspiring others to give.

The Collect

Ash Wednesday *February 14th*

GOD'S LOVE and God's forgiveness will be constantly in our minds as we make daily use of the Ash Wednesday Collect. Our emphasis will not be on the hopelessness of the sinner but on a joyful recognition that the way to salvation is made clear. Clear but not necessarily easy. The creation in us of new and contrite hearts may be painful, perhaps slow, like undergoing a major operation, but it is worth all the suffering if at last we win through to perfect remission and forgiveness. When the pain is most intense we do not thank the surgeon, but afterwards we remember his work with gratitude. As God answers this prayer we must expect hard things until our spiritual reconstruction is completed. Say this Collect with deep thanks for God's love and forgiveness and be determined to break away from sin so as to share in God's mercy.

First Sunday in Lent *February 18th*

"OUR FLESH being subdued to the Spirit." St. Paul warns that the flesh lusteth against the Spirit. To benefit by the warning we must use every power of the Spirit to gain command over the flesh. Our Lord points to fasting as a potent means, and in today's Collect we ask grace to use such abstinence as will free us from any harmful indulgence that might keep the flesh from being the directive influence in our lives. Self-indulgence weakens our powers of resistance to evil and crowds thoughts of God from our life. If we obey the godly motions of the Spirit we shall find ourselves impelled into ways that may seem difficult but which will strengthen us so that the hardships will turn into means of growth in grace. We should take the words of this Collect as a motion of the Spirit and remain uncontent until we find such abstinence as God is waiting for us to use.

The other memorable hour was that in which the constitutional amendment, requiring bishops to submit their resignations upon reaching the age of 72, was considered. The matter has been much discussed since the General Convention of 1943. There would have been no difficulty in interpreting the amendment had the House of Bishops, toward the end of that Convention not voted that it was the opinion of the House that the amendment ought to be considered retroactive. Previously, it had been understood that it would not affect any of the bishops consecrated at the time of its passage. Eminent legal authorities have since declared that it still is not, and cannot be made by a vote of the House of Bishops, nor of General Convention, retroactive. The basis of this finding is that, while the work of a bishop is on a high plane, it is still done under what in civil law is a contract: he is to do for life a certain work, for a certain salary. Lawyers have repeatedly stated that no contract can be voided by vote of any organization.

This point was brought out again at Birmingham. But of far more significance was the point made by both Bishop Davis and Bishop Perry — a point made at the last diocesan convention of New York by Bishop Manning: namely, that a bishop is not an executive of a business; he is the father of a household.

It was of interest to note that none of the "younger" bishops from the point of view, not of dates of consecration but of actual age, spoke to the question. The bishops who appeared most determined to insist upon compulsory retirement at the age of 72 were the bishops just at or just past middle life. They felt that the amendment was for the good of the Church.

As one Bishop remarked in conversation, the question tends more and more to be an academic one, since bishops are so commonly killed by overwork nowadays long before they reach the retirement age. However, the action of this meeting of the House of Bishops affords opportunity for further study of a step which was taken without overly careful consideration in 1940 and 1943. Probably, as Bishop Davis suggested, what is needed is a canon wisely implementing the constitutional amendment.

On the subject of labor relations, it was significant that the "younger" bishops expressed the need for a consultant with the gifts and the knowledge and ability of Spencer Miller, jr. One of the older bishops declared that Dr. Miller had been ahead of the times: his work would be more valuable now, even, than it was when he was on the National Council. His relation with labor leaders was unique. But Bishop Pardue seems to be already in a position of unusual influence with labor. There is no place in the land where the problems of labor can be studied with such fullness as Pittsburgh. In the exchange of cordial courtesies between the members and officials of the AF of L and the CIO and the young Bishop of Pittsburgh, there is a fine example set for the whole Church. It is encouraging to hear that 75% of the members of one of our own congregations belong to labor unions.

One of the bishops expressed his feeling that the interim meetings of the House of Bishops had lost much of their earlier character. Time was when the bishops spent some time



Honolulu.

DEAR FAMILY: The acceptance by Chaplain Donald B. Aldrich of his election as Bishop Coadjutor of Michigan received by his friends in the naval service with mixed feelings. On the one hand, it will deprive the Navy Chaplains' Corps of the services of one of its most mature and capable reserve chaplains. On the other hand, it will add to the high counsels of the Church one whose experiences as a chaplain should fit him exceptionally well for dealing with the problems of postwar adjustment which will be of primary concern to the Church as well as the nation in the next decade.

Before coming to the Pacific Ocean area, Dr. Aldrich served for nearly a year as chaplain at the Naval Training Station at Bainbridge, Md. There he had a splendid opportunity to bring religious influences to bear in piloting newly inducted sailors through the reefs and shoals that line the channel from civilian to military life. Today he is continually running across men on their way to or from the combat zones whom he was able to help or inspire in the difficult days of their boot training.

Out here, as assistant to the Fleet Chaplain, Dr. Aldrich has been able to serve in some degree as *pastor pastorum* to the chaplains of the many ships that put in from time to time at the Pearl Harbor naval base, and to help them get "squared away" in both religious and secular matters. In addition, he has given valuable leadership both to military personnel and to civilians through his sermons at St. Andrew's Cathedral, Honolulu, and elsewhere. In fact, he is one of the few preachers I have run across who can preach a sermon to a mixed military and civilian congregation, with equal pertinence to both elements.

I have had a number of intimate conversations with Chaplain Aldrich over here, and know the difficulty of the choice he has had to make between continuing his work in the Navy and entering upon the new responsibility to which he has been called. He tells me that his ministry in the naval service has given him a new and deepened appreciation of the Church as a living organism, and of the power of the sacraments in the lives of men, especially in times of stress and danger. This is, I think, the experience of most chaplains, particularly those who have served overseas. It is a hopeful sign for the future, when these priests return to civilian life and the fruits of their experience are brought to bear in the normal life of parishes and dioceses. And in the case of Dr. Aldrich this experience, added to his notable record as rector of an important metropolitan parish, gives him exceptionally valuable qualifications for leadership both in the diocese of Michigan and in the House of Bishops.

Here in the Hawaiian Islands, too, the Bishop-elect has gained an eye-witness insight into the Church's work in a missionary district in which the American melting pot, both civil and ecclesiastical, may be seen to bubble almost perceptibly. There may not be many Orientals in Detroit, but there are other groups of foreign-born among whom the Church's work may well be expanded. And the missionary work of the Church in the Far East, where war has released new and powerful forces, will be a major concern of the House of Bishops for many years to come. In facing these problems, Dr. Aldrich's experience in Hawaii will prove invaluable.

So Chaplain Aldrich's friends in the Navy and in the district of Honolulu (where, I can say in strict confidence, he was asked to accept an important Church post after the war) wish him Godspeed in his new work, feeling that their loss will be the gain of the general Church.

To this I should like to add my own congratulations and best wishes for a fruitful episcopate, in a diocese of the province in which THE LIVING CHURCH has its editorial home. Bishop Aldrich and this periodical should be good neighbors in the years to come, as he and I have been during the past few months out here in the Pacific.

CLIFFORD P. MOREHOUSE.

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in retreat, and practically the whole of the period of the meeting in consultation. He felt that at the present time, the interim meetings have become business meetings. Perhaps the day spent by the "younger" bishops with the Presiding Bishop, "in seclusion", aroused a wistful longing for a similar opportunity. However, the business done was so immediately needed that the laity will be glad that the bishops were able to meet and attend to it. And the two Corporate Communions in the Church of the Advent were spiritual occasions of deep significance.

Another bishop said that he wished that the interim meetings might be longer. Two days is so short a time in which to do all that must be done. We are inclined to agree with this. There is a tendency at an interim meeting, as at General Convention, to speed up the proceedings rather too much.

A word must be said about the local interest. Not only the Churchpeople of Birmingham but also many others displayed great interest in the services and in the sessions. They also were interested in the bishops, asking questions about their dioceses and districts and eagerly listening to the answers. It was not surprising to see men and women look thrilled when Bishop Roberts and Bishop Craighill were pointed out: they had all "read about them, in the prison camp and arriving on the *Gripsholm*."

There are some persons who have wondered whether these interim meetings of the House of Bishops were valuable enough to compensate for the "time and trouble." We are among those who think that they are.

The Bishop-Elect of Liberia

FOR SOME time there has been growing a conviction that the work of the Church in Liberia needed a Negro bishop. There is notable precedent for this. Older Churchpeople still remember Bishop Ferguson and his visits to the United States, particularly to attend the meeting of the General Convention of 1904, in Boston, when Archbishop Davidson was an honored guest. Bishop Ferguson and His Grace, standing together on several occasions, made a memorable picture. Bishop Ferguson loved his own race. In *Memories of a Happy Life,* Bishop Lawrence told of the invitation of his sister to Bishop Ferguson to be her guest throughout the Convention. Bishop Ferguson wrote a letter, saying that he had a comfortable room and good meals in the house of a Christian Colored woman, and would stay there — adding: "My Lord loved simple people."

Many Churchpeople of New York attended the consecration of the other Negro Bishop for Liberia, Bishop Gardiner, Suffragan to Bishop Campbell of Liberia. He did a noteworthy work for his own people.

Archdeacon Harris has already contributed to the finest development of the Negroes in America. He is now doing a work which can ill afford to lose him, even to Liberia. But the needs and opportunities of Liberia, great now, will be immeasurably greater after the war. The people there must have the best leader possible to find. Archdeacon Harris is the man.

BOOKS

JEAN DRYSDALE, EDITOR

Rebuilding the World

SEVEN PILLARS OF PEACE. By Fulton J. Sheen. Charles Scribner's Sons. 1944. $1.75.

Here are seven talks on the conflict between God's morality and a world which would rebuild itself after the war on a morality of expediency. Monsignor Sheen is not only the most popular radio preacher in America but one who has a sound knowledge both of Christian moral theology and of the realities of world politics. This book is recommended to serious students of the current scene and to all who would like to see what is involved in political preaching of the first order.

Fr. Sheen, echoing and interpreting and making unusually vivid and comprehensible what most serious Christian thinkers know and say, insists that no peace is worth having, no peace can last a decade, which does not involve seven basic conditions. (1) That all groups, Catholic and Protestant and Jewish, unite at once, not in creed or ecclesiastical organization but for coöperation to fight totalitarian statism in all its forms, whether German or Japanese or Russian or closer home than any of them; (2) recognition of the primacy of the moral law over force and expediency; (3) the guarantee to economic freedom which comes from co-partnership in ownership *and control of management,* and sharing of profits between the capitalists and labor, thus securing a diffusion of property; (4) recognition that the state exists for the person and not the other way about; (5) acknowledgement that the natural unit of society is neither the individual nor the state, but the family; (6) since freedom *from* something is intelligible and defensible only in terms of freedom *for* something, it follows that in order to be free an individual or a nation must have a clear recognition of *why man exists,* of the end to be served by a people, all peoples; (7) geographical closeness does not make for world unity, but only the recognition of common moral principles.

It seems plain to Fr. Sheen that the rulers of the nations regard these principles as negligible. The Atlantic Charter, which implied at least some of them, has been sacrificed to expediency. We are apparently to have "a peace" which cynically rejects any morality not founded on the assertion that *might makes right.*

Fr. Sheen hates appeasement. He insists that since it was wrong to appease Hitler in the case of Czechoslovakia, it is wrong to appease Stalin in the case of the Baltic Republics and Poland. What is sauce for the goose is sauce for the gander. Wrong is just as wrong when your friends do it as when your enemies do it. "Herein lies America's greatest danger—paralysis of spirit, refusal to stand up for the right regardless of consequences. America will never be invaded by enemies; but it can be pervaded by a supine submission to Evil. The test to the author is [illegible] "Whatever happens to Poland will happ to the world. If we fail to sustain t moral law in this test, then, since there a God in the heavens, we may expect th war to be followed by an interregnum barbarism (technical, scientific, secul and propagandized) and that in turn World War III."

But Fr. Sheen knows that the rule regard such talk as nonsense, look on th moral law as nothing to be considere "among gentlemen"; that they never real think that God has anything to do wi politics. Therefore all Judæo-Christia must unite to fight even their own rule on behalf of the moral law. By fight th author *means* fight, to contend valiant against the current paganism in hig places; and he knows what it will co Judæo-Christianity to do such fightin "A new crime is arising in the wor today; be prepared for it. The crime being a Christian. The crime of believin in God." Yet the crime is nothing ne after all. "We have found this man pe verting the nation and forbidding to giv tribute to Cæsar and saying that He Christ *a King.*" What Fr. Sheen advocat is Christian protest even to the point civil disobedience; and he is well awar but unafraid, of what that always involv for Christians.

It may be remarked in closing that 99% of this book might have been preache from any Christian pulpit—and in th opinion of this reviewer ought to b preached from all of them.

BERNARD IDDINGS BELL.

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The Power of Prayer Groups

By Helen Smith Shoemaker

R. ALEXIS CARRELL in a magnificent article some time ago in the *Reader's Digest* on "Prayer is ver" declared:

Prayer is the most powerful form of gy that man can generate. The in- nce of prayer on the human mind and is as demonstrable as that of secret- glands. Its results can be measured in ns of increased physical buoyancy, ter intellectual vigor, moral stamina, a deeper understanding of the realities erlying human relationships.

Today as never before prayer is a ing necessity in the lives of men and ons. The lack of emphasis on the re- us sense has brought the world to the e of destruction. Our deepest source power and perfection has been left erably undeveloped. The neglected soul man must be made strong enough to rt itself once more. For if the power prayer is *again released* and used in the s of common men and women; if the it declares its aims boldly, there is yet e that our prayers for a better world be answered."

What a challenge to Christians every- re to apply this remedy to the world's at need, to the hunger, the cruelty, the ression, the evil of the hour!

Dr. E. Stanley Jones, the author of *ist of the Indian Road* says that "the ure of the world may well be deter- ed by small groups of men and women king and acting beyond the rest." He nts out what a small group of Nazis, oped by a man-made idea, succeeded in mplishing in Germany. Then he car- our minds back two thousand years a small group of Spirit-filled men who t in an Upper Room for prayer and edication, after the death and resur- tion of their Leader. They went into t Upper Room to pray together, to dge themselves utterly to their Christ— l they came out of that Upper Room empowered that they soon began to n a pagan world upside down.

We will never conquer wicked, destruc- e ideas with bombs and bayonets. We ll only conquer them with God-inspired structive ideas and God-inspired con- cing men and women as samples of se ideas.

Those were the weapons of the early ristians and the world has never known apons more effective for lasting good. e can arm ourselves with such weapons, we can recapture the secret of this wer by re-discovering the secret of true ayer.

How can we start an effective Prayer roup?

A prayer group is a living thing. It can- t be organized into being; it can only lived into being. Our Lord set us the ample. First He cultivated a living rela- nship with His Father. It was so close, vital, so essential to Him that His ole life was tuned to His Father's shes and His whole soul poised to hear and obey His least command. He started His day with communion with His Father and He lived in that communion all day long. There is a rich story about the late Prebendary Carlisle, the founder of the Church Army, An American friend went to call on him one night in his simple little room in London. He found the old man in bed. The room was very plain and very cold. Its only adornment was a beautiful picture of Christ hanging over the bed. The American friend asked Prebendary Carlisle with some concern, if he got out of bed in that cold room every night to say his prayers. "No, I don't always have to," replied the old man, looking up at the picture of Christ and smiling. "You see, it's an old Love Story between Him and me."

How many of us can say this of our relationship with our Lord? And yet if our love is not a living love, how can we hope to be instruments of His power? So our first "must" if we are to be real pray-ers is that we cultivate a living family relationship with God our Father and Jesus Christ His Son.

Spiritual Family

The second *must* is that we cultivate a living relationship with two or three other people. Two years ago four of us young married women, two ministers' wives, two Episcopalians, one Presbyterian, one Roman Catholic, began to meet one morning a week to see whether we couldn't help each other be more vital, intelligent, courageous Christians. We wanted so much to be better wives and mothers. We wanted to make a real spiritual contribution to the community in which we lived and to the country which we loved. We met in my living room for prayer, and during that winter we became members of a spiritual family. I don't believe there is anything that any of us would not do for the other, and I hope there is nothing that we would not do for our Lord.

The third *must* is the living concern for mankind which is expressed so superbly in the great petition of the Lord's prayer: "Thy kingdom come, Thy will be done on earth as it is in heaven." This love follows quite naturally if our relationship with Christ is a living relationship.

What He visualizes for the world, what He wanted for the world, naturally becomes our greatest concern. His love for mankind must find expression through us. We want to show mankind His love because we love Him. Was not this the essence of Jesus' great high priestly prayer of St. John 17: "I in them and Thou in Me, that they may be perfect in one; and that the world may know that Thou has sent Me."

When we begin to feel like this about God, about each other and about the world, prayer becomes natural and inevitable. Grace Ashton Crosby says: "Intercessory prayer, when truly used by all Christians, will become the greatest of all means for turning this world into the Kingdom of God, the Kingdom of Love. Let us not fail our Lord Christ. Let intercession become more and more our 'war work' as Christians, costing us time, labor, and love."

Everyone can have a share in this "war work." The old and the young, the rich and the poor, the sick and the well, because this "war work" is fundamental and underlies everything else both for the present and the future. Here is a chance to enlist a great army—pray-ers among the old, the shut-ins, housewives, children, the occupied and unoccupied of all kinds, races, and outlooks.

There are different types of prayer groups. The family prayer group, the prayer group that meets in the home, and the prayer group that meets in the church or the church house. Then of course, there are groups that meet in connection with special days in the church and in connection with conferences and retreats.

Family prayers deserve a chapter of their own. I shall not go into that here. I am anxious to describe to you the two types of prayer group with which I've had the most experience—the group in the home and the group in the church.

Guidance of the Holy Spirit

In both types of group, the *Holy Spirit* must be the Leader. There is a freedom and intimacy in a small group which is hard to achieve in a larger group, and yet in both, one individual under the guidance of the Holy Spirit should hold the reins. In one small prayer group to which I belong, we meet around the dining room table in a friend's home for two hours every Thursday morning. In this little group are three grandmothers and three mothers. Our hostess is a Roman Catholic. The rest of us belong to various other communions. Three are widows. One is a minister's wife, another a Navy lieutenant's wife, another a businessman's wife, and several times a ship's carpenter's wife has joined us. The round table somehow gives us a spirit of intimacy and unity. My friend starts off with a simple prayer of *thanks* and intercession for each of us. Then she leads us in meditation from some short passage in the Bible. We frequently share with each other, after a time of silence, what new truth we have each seen in this passage. Then we tell each other of our experiences of answered prayer during the week and ask the prayers of the rest of the group for the people and situations as well as the national and world problems most on our hearts. Sometimes the leader writes down all these requests and intercedes for us. Sometimes each of us prays as she is led. It always interests me to see the naturalness with which women who have never prayed aloud before, pray in such a sincere, believing atmosphere. "Where two or three are gathered" He is surely in our midst, prompting us in our stumbling efforts to

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ask and to thank aright. And we can gain strength and courage from the knowledge that so many friends are praying with us and for us.

I belong to another group of women who meet for prayer twice monthly in the evening in a church house. We are also a cross-section of women, old and young, rich and poor, working women and housewives, married and unmarried, White and Colored. Very often friends from Poland or China or Australia or South America or any other nation are likely to join, so that we are not only united in purpose but united above calling or career or color or country. God prompted two of us quite simultaneously and separately, to start this group. He must have known the hunger in the heart of our women for united prayer. Our minister was enthusiastic and announced it from the pulpit. We asked and wrote to our friends in the congregation and from 20 to 30 come regularly. Such a group requires careful advance planning and a small nucleus of us meet the day before to seek direction about the leadership and the subject for the following evening. The Holy Spirit is the Leader of this small group and no human being. If anyone tries to dictate or dominate, it immediately short-circuits us. The Holy Spirit shows us who should lead the following evening. He also shows us or the chosen leader what Bible passage we are to choose for meditation. We have followed pretty closely the passages connected with the church year. It is important that these passages be short and often divided into several very short paragraphs which can be read slowly with time for meditation after each paragraph.

On the evening of the group itself we gather quietly in one of the parish house living rooms, sitting in an informal circle. The leader draws us all together with her opening prayer, followed by the meditation and the telling of victories and answered prayers of the past two weeks. Then come the requests for prayer, and the intercessions, with the leader either making all the requests, or each of us praying as she is led as in the smaller group.

One woman prays that two sons in Africa may renew their faith in Christ. Another woman prays for the leaders of the nations. Another for healing for an ill relative. Another for a brother who is a prisoner of the Japanese. Another for the repatriated Japanese-Americans. Another for a certain air squadron abroad.

A leader was once asked to pray for Germany. This was the prayer: "My God,

from following after false gods. T them again, O Lord, and ourselves to worship of Thee and *Thy* way."

Often we close with a hymn or Lord's Prayer, or the Leader closes a blessing. Inspiring, empowering, streng ening, encouraging—yes, such a grou all of these. Every parish needs one a background for all its activities. It never dull or dry or repetitious. How it be, when there is so much to pray and when we believe that so much can accomplished through prayer!

For both these groups the Lord's Pra provides a faultless pattern of pra Every element is contained in it, an wise leader will see that every elemen included either in the hour of actual pr ing in which the members of the gr engage, or sometime during the series meetings for prayer.

I have heard the criticism that pra groups stand the danger of becoming s centered and spiritually self-indulg How can they be if their concerns are wide as the world and their leaders to it that they contain world intercess the personal petition and general than giving patterned for us in our Lo prayer?

I would like to tell you the results such times of prayer. I am a person very little actual physical strength and I have never left a prayer group with feeling reinvigorated all over. My b feels strong, my mind keen, and imagination is fired to do my best. A fri says of the following prayer group which she belongs: "I cannot overestim the spiritual uplift that comes from th periods of Scripture reading, long times quiet and general discussion and interp tation of the daily problems that confr each and all of us. They help me al the road to that goal which I seek of be a more humble Christian, trying to pr tice in my life those things which I h with my ears."

This year we prayed in our pra group for a friend who had cancer knew it. In the spring I received the lowing letter from her: "So far God given me strength for all that He has s and I just drift along knowing that always will. I remember when this th first struck me. I expected that panic f would follow very quickly. Much to surprise, I didn't have any. It may so poetic, but it is true, I felt as tho someone had His arms around me, p tecting me and preventing the fear fr

OUT OF THE SHADOW

MOTHERS of death today,
Hear your Consoler say,
"Woman, behold thy Son!"

Hear the words wise to save
Spirit from sorrow's grave:
"Woman, behold thy son!"

Also beneath the cross,
Bleeding from brutal loss,
Stands the bewildered John.

In him, bereft, alone,
Grieving the comrade gone,
"Woman, behold thy son!"

DOROTHY LEE RICHARDSON.

ning me—the Everlasting Arms. And I know that they will always be ."

aat girl's body is increasingly full of but her soul has been delivered from evil of fear, through prayer.

ne grandmother sent us the following nphant word: "I have five grandsons a son abroad. With the help of your ers I have put them in God's hands, I know you are thanking Him with hat 'the burden is His and the freedom ine.'"

Prayer and Action

nere is another result of united prayer, ever, which is not often mentioned. the inspiration which so often comes ing us how to act effectively to help the Kingdom. The three other girls myself who were led to meet so regu- together, besides the help which we able to give each other, were soon n a commission to fulfill. The guid- began to come to us that a real istian content had never been put into word "morale." God told us to put Christian content into the word, so people in small church and patriotic ups could come to know what is really nt and show others. We wrote a small klet and that little booklet has been l by 100,000 Americans. This booklet conceived in prayer, written in prayer, ched in prayer, and we are confident it is carrying God's message to all ds of people—church and non-church. ecently two girls from our large prayer up felt led to meet together for one r a week to pray specifically that con- ons might be changed in the mental pitals in this country. They had read the papers of unsanitary conditions, treatment, and untherapeutic methods. mediately things began to happen. Two ng men with Christian convictions who re acting as orderlies in a mental hospi- in a near-by state, became so exercised r conditions in that hospital that they ught the matter to the attention of the ernor, who instituted an investigation, ich resulted in the removal of the super- ndents, the appointment of new staffs, a plan for rebuilding. The same girls o felt impelled to pray that something done by the authorities to curb juvenile inquency in their city. In a short time mayor appointed a woman from their n church to coördinate all the scat- ed efforts being made to help adolescent ldren, into one coöperating agency.

These few examples chosen from many w us clearly that as a result of prayer, can affect any situation in our homes, parishes, or in our towns and in the der world. Christ told us to "pray with- ceasing." He also told us that if we l "faith as a grain of mustard seed," we ld say unto the mountain, that it be en up and cast into the midst of the and it would be done according to our th. (St. Matt. 17.)

t is my hope that many people upon ding this article will feel led to start all groups for prayer in their homes l churches so that in every town and age throughout this nation we may be erating the "faith that moves moun- ns," the faith that will bring America l the world back to God.

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"If Any Man Hear My Voice and Open the Door—"

Just before the war began, they had to have us off and do a rather terrible bone-fusion on our spine. THAT was one operation which never became an "organ recital" so far as we were concerned. The shock of it was so devastating that we scraped bottom physically, mentally, and almost spiritually, for we have always contended that there is very little spirituality connected with being ill, and the body and mind are so done in that spirituality becomes almost nil, and one, if one dies, dies and passes on into Paradise on the merits or demerits of how he lived prior to his illness. Right?

We were in agony—of body, mind, and spirit. No sleep would come night after night. The permissible sedatives just bounced off and we lay starkly awake. Finally, as the body slowly mended, the mind and spirit did not, until one night we came to the parting of the ways. We had reached the near-shrieking time. Our earthly bothers became huge mountains of trouble and despair. We'd lie there and suddenly crack into tears. We even rapidly became a mental problem and of great concern to the family and the hospital staff, until—one night, God, Our Father permitted to dawn upon us the fact that we could never come up from the horrible canyon where we were, except by a SPIRITUAL effort. All physical, mental, and super-induced efforts by doctors and nurses had failed. We faced the climactic fact that that very night was the cracking point! We would become either a shrieking mental collapse, or, by a supreme spiritual effort of faith, we would start climbing, agonizingly, step-by-step, up and out of it. (And it's pure hell way down there!) Talk about God, The Father! Man, just listen! At that very moment, into our heart and mind dropped that little oft-used and loved phrase of Scripture which we had many times sung from the choir stalls—"And underneath are the everlasting arms," from away back there in Deuteronomy. The phrase caught and stuck in our anguished mind and heart—"everlasting arms,"—"everlasting arms." We'd always known of them, we'd always believed on them, but now we were either going to test their strength, their dependability and their tenderness—for ourselves—by a major act of faith when we were at our weakest, else we were quite hopelessly to become a crack-up. No time or place for neatly formed phrases! "God—, God—, Jesus, everlasting arms. Get 'em under me, God! I believe! I believe! Help me now for Christ's sake! I don't know how I'm doing it but if I don't drop back in your arms, God, I'm clean plumb gone! Catch me, God and Jesus, here I come." And we dropped back, literally, by and through a God-given effort of faith, into those very self same arms. And we slept as never before. We had touched God! He and we—we and He!

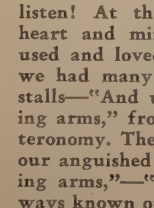
Several days later, in came Father N—, one of the godliest and gentlest and most effective priests alive today. We were so full of our spiritual experience that we burst forth, "Father, we got through to God the other night," and we told him of our experience. To our surprise, he smilingly shook his head. "No," he said, "you didn't get through to God. He got through to YOU. You did all He ever asks any man to do. You opened every door, and did He come in as He promises He will? Did He? YOU JUST KNOW HE DID! He was just standing there waiting, and you opened the door, that's all. God got through to you and He will come in to any man and sup with him, if he will but hear His voice and open the door."

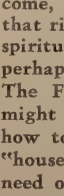
We do not share this way-down-deep personal experience with you either lightly or easily. It hasn't been babbled over the house-tops or on the street corners.

It is now a part of our very spiritual fibre, our roots. WE HAVE KNOWN GOD AND JESUS AT OUR VERY ROOTS! So what? Just this, our very dear friends and those who read here patiently and kindly each week, have you, as a little Lenten thought or suggestion, ever really opened your heart ALL THE WAY, to God and Jesus? Do you want that much of Him, or only a bit of Him, piece-meal? You do know, don't you, that He'll never come, piece-meal? Better get to knowing that right soon. But we shared our choicest spiritual experience with you ONLY that perhaps others might get a new slant on The Father and Our Blessed Jesus, and might not have known or realized just how to go about getting Them into your "house". First, you've got to realize your need of Them. Then you've got to decide whether you really *want* Them. Then, you've got to leap—believing that those everlasting arms WILL catch you, WILL enfold you, oh, so surely. Then, ah then, it's Jesus and you, in that marvellous Fellowship forever, if you want it so.

"If any man hear My Voice and open the door, I will come in to him and will sup with him, and he with Me."

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DIOCESAN

DALLAS

Convention Approves Request For Bishop Coadjutor

In his address at the 50th annual c vention of the diocese of Dallas, wh met in St. Matthew's Cathedral, Dall on January 24th and 25th, Bishop Mo asked for the election of a Bishop Co jutor. The request was granted and Ap 10th was set for the meeting of the spec convention in St. Matthew's Cathedr Dallas.

Convention speakers were the Very R Claude W. Sprouse of Kansas City, a Mrs. Arthur Sherman, national presid of the Woman's Auxiliary.

Reports from the special committ showed the diocese to be in excellent c dition, the mission quota being overp and better than 99% of all diocesan sessments also paid.

ARKANSAS

Convention Provides for Permanent Diocesan Headquarte

At the 73d convention of the diocese Arkansas, meeting in Christ Church, L tle Rock, January 24th and 25th, act was taken to provide permanent dioces headquarters on the property adjacent Trinity Cathedral.

Bishop Hart of Pennsylvania was convention speaker, speaking at the "L men's Night" service and addressing business session of the convention and annual meeting of the Woman's Auxili which was held at the same time. A d cesan laymen's organization, the Epis pal Churchman's Association, was form and Paul D. Lewis of Fayetteville w elected president.

Special emphasis was given to the su ject of the Church's job with reference postwar plans and the returning serv personnel.

ELECTIONS: Standing committee, the R Messrs. C. C. Burke, T. P. Devlin, C. D. Lath W. P. Witsell; Messrs. E. B. Garrett, T. Treadway, W. H. Rector. Diocesan officers, retary, Rev. T. P. Devlin; treasurer, W. A. S jr. Board of trustees, the Rev. Messrs. T. Devlin, W. P. Witsell; Messrs. D. H. Colem D. D. Terry. University of the South trust Rev. C. C. Burke; Messrs. G. K. Cracraft, G Rather. Trustees, All Saints' College, Vicksbu the Rev. Messrs. C. P. Lewis, C. D. Lath Executive council and cathedral chapter, the R Messrs. C. P. Lewis, R. E. Dicus, T. C. Blo field, R. Moncure; Messrs. J. R. McCarroll, W. R. Gamble, J. Rich, L. B. Bryan, L. Browne, E. W. Freeman.

CHICAGO

Young People to Meet On Race Relations Sunday

Young people of the diocese of Chic will be the guests of the young people St. Thomas' Church, Chicago, and Andrew's, Evanston, February 11th. T

Race Relations Sunday" according to United Movement of the Church's th, and these two parishes have ned a program of short talks, worship, eer, and a social hour to begin at 4 P.M., t. Thomas' Church. Speakers will be ter Sewell of Chicago; Richard John Christ Church, Waukegan; and Joseph rren of St. Andrew's, Evanston, who talk about "The Facts of Race," ir Christian Obligations," and "How an Begin," respectively.

ENTRAL NEW YORK

on-Day Lenten Services

The Very Rev. Lawrence A. Rose, dean Berkeley Divinity School, will be acher at the first of the annual series rnoonday Lenten services in Trinity urch, Elmira, N. Y., on Wednesdays ring Lent. Dean Rose will preach at the Wednesday service.

The series of services is sponsored by three Episcopal parishes in Elmira and ighboring churches in Horseheads, mira Heights, Wellsburg and Millport. ncheon is served both before and after service in Trinity parish house.

The Rev. Albert Broadhurst, rector of James' Church, Titusville, Pa., is ed as preacher for February 21st. rmer chaplain of Kenyon College, the v. Thomas V. Barrett, rector of the urch of Our Saviour, Akron, Ohio, will ak February 28th. The Very Rev. scoe T. Foust, dean of the Pro-Cathe- ll of the Nativity, Bethlehem, Pa., will ach March 7th. On March 14th the gregation will hear the Rev. Kermit stellanos, rector of St. Bartholomew's urch, Brooklyn, N. Y. Last two achers in the series are the Rev. omas F. Opie of Great Barrington, ass., and the Rev. Alan C. Whittemore, HC, superior of the Order of the Holy oss.

ICHIGAN

ving Memorial to Bishop Page

The setting up of a fund of $85,000 or re as the Bishop Page Foundation, to a living memorial to the late Bishop rman Page, fifth Bishop of Michigan, s one of the most important actions ken at the 112th annual convention of e diocese of Michigan, held in St. Paul's thedral, Detroit, on January 31st and bruary 1st. The plan, presented by the v. Henry Lewis of Ann Arbor, chair- n of the committee which has studied r two years the question of a suitable morial to the late Bishop, was adopted animously by the convention. The foun- tion will be used to support clinical ining for clergy and laymen in many lds, including rural work, college work, or, and ministry to the sick.

Salaries of the clergy also provided the sis for serious discussion, two commit- reports having to do with this subject. ne of the committees, headed by Charles Crouse, was composed of the lay mem- rs of the diocesan Department of Fi- nce, and pointed out that the diocese has lost valuable younger men because of higher salaries elsewhere, asserting that it is difficult to attract younger clergymen to this diocese. The other committee was headed by the Rev. Howard V. Harper of Jackson, and the discussion on salaries was part of a report on the whole subject of placement of the clergy. This committee suggested a minimum of $2,100 a year, which is the minimum set by the diocese for its missionaries. The clergy placement committee's recommendations were referred back for further study.

The Committee on Church Unity presented some practical proposals with regard to joint administration of Alma College, long supported by the Presbyterian Church. These proposals would add to the board of directors of the college some Episcopal members, at the nomination of the bishop; attach to the faculty some four or five Episcopalians, if acceptable to the board; provide for the holding of a summer conference in the college; and also provide for a summer school for the clergy, with special emphasis on rural work—possibly in collaboration with the Bishop Page Foundation when set up.

Two organized missions were accepted into union with the convention as incorporated parishes—St. Timothy's, Detroit, established in 1930, and St. Peter's, Detroit, formerly a parish, which due to changing conditions reverted to mission status several years ago and has now been re-incorporated. St. Peter's, one of the oldest parishes in the diocese, was established in 1858.

Changes in the constitution and canons adopted by the convention will make possible representation in the convention from parochial missions, if this constitutional amendment is approved again next year; the election by the convocations of their own deans, if desired; and change the time schedule before the convention so as to give a little more opportunity for preparation of necessary reports.

Members of the diocesan convention and also the convention of Women of the Diocese, held simultaneously, met on Wednesday evening, January 31st. About 600 persons were present to hear the address of the Rev. Dr. George W. Shepherd, returned missionary of the Congregational Church, on "America's Political Problems in China." Dr. Shepherd spent 20 years in China, during six of which he was Generalissimo Chiang Kai-Shek's advisor on social and economic reconstruction.

A visitor to the convention of Women was Miss Elizabeth Falck, returned missionary from Japan, who spoke on "The World Fellowship—The World Church." The sessions of the convention of Women were presided over by Miss Elizabeth S. Thomas of Highland Park, diocesan president of the Woman's Auxiliary, who was reëlected to office.

ELECTIONS: Officers of the diocese: Trustees, C. B. Crouse, A. P. Ewing. Executive council, the Rev. Messrs. D. T. Davies, I. C. Johnson, K. B. O'Ferrall; Messrs. G. Bortz, D. E. Johnson, J. G. Standart. Standing committee, the Rev. Messrs. F. B. Creamer, H. Lewis, E. E. Piper, J. G. Widdifield; Messrs. W. T. Barbour, J. C. Spaulding, J. R. Watkins. Delegates to provincial synod, the Rev. Messrs. R. L. DeWitt, G. Matthews, L. E. Midworth, R. U. Smith; Messrs.

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NEW YORK

Service Honoring St. Sava

On January 28th, the Orthodox Feast of St. Sava, a service of Intercession for all Orthodox peoples and particularly for the clergy and laity of the Serbian Orthodox Church, was held at the Cathedral of St. John the Divine, New York City. After the entrance of the choir and clergy, the precentor, Canon James Green, sang Evening Prayer. The Lessons were read by Canon Thomas A. Sparks. The Cathedral choir sang the famous *Gospodine pomiluj,* during which the precentor was taken to the "Tribune" where he sang the *Litany in Time of War.* The "Tribune" is a ceremonial adjunct of the Orthodox service, a sort of combined minor altar and lectern, at which the lesser offices of the Church are read. The "Tribune" used on this occasion was vested with the gold embroidered frontal presented to the Cathedral by the Royal Yugoslav government. The most ancient Ikon in the Cathedral's collection was placed on this table.

At the foot of the Cross on the high altar was placed the small and exquisite cross carved by the monks of Mount Athos, and presented to Bishop Manning by the hero Bishop Nicholai just before the war.

Prayers were included commemorating St. Sava, and the Serbian people, and a special prayer was said for the King. Following the Litany, Canon Green and Canon West conducted the Serbian Bishop, His Grace the Rt. Rev. Bishop Dionisije, to the pulpit for his address. At the time of the offering the choir sang the *Polieley* by Tschaikowsky—the canticle sung in the Orthodox church during the lighting of the lamps for the all-night vigil service. The Very Rev. Dushan J. Shoukletovich, archpriest, dean of the Serbian Orthodox Cathedral of St. Sava, then prayed for God's blessing on the whole Church. The choir responded with the traditional Serbian *Kyrie,* and the blessing was given by Bishop Dionisije.

The Rt. Rev. Germanos Polyzoides of the Greek Orthodox Archdiocese, and the Rev. Vasile Hategan of the Rumanian Orthodox Church, were present at this service representing their own historic national churches.

A large congregation was in attendance to hear the Bishop's scholarly and sympathetic presentation of Orthodox-Anglican relationships.

PENNSYLVANIA

Philadelphia Pre-Lenten Conference

A pre-Lenten conference of the Christian forces of Philadelphia met in the Church of the Holy Trinity, Philadelphia, under the leadership of Bishop Hart of Pennsylvania. Two hundred and forty ministers, representing seven communi were in attendance.

The meeting was called to conside crusade for spiritual enlistment upon part of all the clergy and churches Greater Philadelphia. Its specific purp was that of helping to revitalize the s itual interest of the inactive members the Churches.

After a stimulating address by Bis Fred P. Corson, of the Methodist Chu the meeting was opened for discuss under the chairmanship of Bishop H

The chairman recommended that e congregation, during the Lenten seas work, in its own particular way, tow reaching the inactive members. The c sade hopes to achieve strength for the dividual congregation through fellows with many others in a simultaneous eff This is the first time in a generation t the major communions of the city have heartily united in such an import project.

IOWA

New Missionary Policy Adopted

Clergy taking up work in the miss field in Iowa will benefit by a new m sionary policy adopted by the Bishop council of that diocese at its meeting J uary 12th in Des Moines.

The plan offers a future to men w feel a sense of vocation for work in sm towns and rural communities.

To allow the clergy unrestricted mo ment in ministering to widely scatte groups, the diocese allows travel expe of five cents per mile and all other expen incurred in connection with services visitations at points other than the pl of residence. The salary ($2,000-$2,4 for a married man) and incurred expen are paid on a monthly basis in full by diocesan office the first day of each mon Men serving the mission field will rece one month's vacation with pay each ye The rural clergy will be given opportun to attend some conference on Ru Training each year. Young clergy will ceive pastoral aid under the supervision more seasoned priests. Fellowship am the clergy will be possible through medium of retreats and conferen Every clergyman planning to take up w in the rural field will have opportunity look over the field and meet with Bishop at diocesan expense.

Plans are under way to correct me ods and terminology which draw unnec sary distinctions between parishes, ai parishes, and missions, which indicate t dependent and small churches are infer units of the diocese.

CHURCH CALENDAR

February

11. Quinquagesima Sunday.
14. Ash Wednesday.
18. First Sunday in Lent.
21. Ember Day. (Wednesday.)
23. Ember Day. (Friday.)
24. St. Matthias, Ember Day. (Saturday.)
25. Second Sunday in Lent.
28. (Wednesday.)

EMINARIES

sshotah House Has Seminarists Serbian Orthodox Church

This semester's enrolment at Nashotah ouse includes a group of young seminar- of the Serbian Orthodox Church. The Rev. Bishop Dionisije, who has been aated at St. Sava's Monastery, Liberty- le, Ill., but who has recently established sscopal residence at St. Sava's Pro- tthedral, New York, is the head of this unch of the Orthodox Church for both United States and Canada.

Some weeks before last Christmas, shop Dionisije wrote Dean Nutter of ashotah House about the possibility of acing some of his postulants in residence ere. He explained that because of war- ne conditions it was impossible to fol- w the usual procedure of sending divinity udents to Serbia for their theological aining. After a survey of American minary possibilities he chose Nashotah the one most suitable for such postu- nts.

In charge of these Orthodox students the Rev. Fr. Dositei, a Pennsylvania- rn monk of the Serbian Church in merica. He will not only supervise the scipline and the studies of his seminar- s but will also teach them in the Serbian nguage, the Liturgies, the ancient Slo- nic language (in which the services are nducted), and liturgical music. An altar ill be provided where the Orthodox iturgy may be daily celebrated.

According to Fr. Dositei it is planned have the Serbian students continue the ll three-year course at Nashotah. He xpects that others will join the present roup in the summer session and in the ll semester.

The new semester at Nashotah House began January 30th, following an inter-semester recess of five weeks, with an enrolment of 40 in the seminary proper. In addition, there are 16 men living on the campus under seminary discipline, who are completing their college course at Carroll College in Waukesha. Fourteen seniors completed their seminary course at the end of the first semester.

Temporary arrangements have been made to care for the teaching duties that would have been discharged by the late Rev. Dr. Frank H. Hallock. No new permanent members of the faculty will be engaged until the end of the present academic year.

ETS Commencement

The Rev. Dr. Norman B. Nash, headmaster of St. Paul's School, Concord, N. H., was the speaker at the 79th commencement of the Episcopal Theological School in Cambridge on February 1st.

The following men received the degree of Bachelor of Divinity: Charles Pratt Berger, jr., Alfred Warren Burns, Francis Xavier Cheney, Josiah Ogden Hoffman, jr., Allen Floyd Kremer, Peter Henderson Paulson, John Francis Porter, and William Benjamin Spofford, jr. The certificate of the school was given to Samuel Norman McCain, jr.

The following prizes were awarded: William Benjamin Spofford, jr., the Adams prize for excellency in preaching; George Hughlett Easter, the Salmon Wheaton prize for excellence in reading; and Russell Dewart and Hanford Langdon King, the William H. Lincoln prize for excellence in reading.

Commencement exercises were preceded by a service of Holy Communion at 8 A.M., and a Quiet Morning led by the Rev. Albert T. Mollegen of the Virginia Seminary. Following a luncheon at the deanery a faculty paper was read to the alumni by the Rev. Joseph F. Fletcher. The day ended with an alumni dinner at 6 P.M. at which the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, was the toastmaster. The principal speakers at the dinner were the Very Rev. Charles L. Taylor, dean of the Episcopal Theological School, and President-designate Henry P. Van Dusen of the Union Seminary in New York City.

The nine men graduated February 1st will fulfill the following duties: C. P. Berger, jr., instructor in St. Mark's School, Southborough, Mass.; A. W. Burns, curate at Grace Church, Lawrence, Mass.; F. X. Cheney, continues in charge of Trinity Church, Southbridge, Mass.; J. O. Hoffman, jr., has volunteered for China; A. F. Kremer continues in charge of St. James' Church, Somerville, Mass.; P. H. Paulson joins the staff of the Cathedral in Los Angeles; J. F. Porter becomes curate of Christ Church, Cambridge; W. B. Spofford, jr., continues in charge of the Church of the Good Shepherd, Boston, and field worker with the diocesan Department of Social Service; S. N. McCain, jr., takes charge of Grace Church, Copenhagen, N. Y.

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Appointments Accepted

Dunstan, Rev. **Arthur M.**, rector of St. James' Church, North Providence, R. I., will become rector of St. Mark's Church, Warren, R. I., March 1st. Address: 15 Lyndon St., Warren, R. I.

Guenther, Rev. **J. Jarden**, became rector of St. Peter's Church in the Great Valley, Chester County, Pa., January 1st after serving for a year as minister in charge of this parish.

Gulick, Rev. **John**, recently ordained deacon, is working in St. John's Church, Old Orchard, Me., under supervision of the rector, the Rev. L. A. Shearer. Address: Old Orchard, Me.

MacIntosh, Standish, became acting superintending presbyter of Yankton and Santee Missions; priest in charge of St. Peter's Mission, Lake Andes, and of St. Luke's Mission, Wagner; and visitor to St. Mary's School, Springfield, effective February 1st, in addition to his work as superintending presbyter of Crow Creek and Lower Brule Missions, and priest in charge of Christ Church, Chamberlain. All are in the diocese of South Dakota. His residence remains unchanged at Fort Thompson, S. D.

Nostrand, Rev. **George F.**, on the staff of St. Georges' parish, New York City, will become rector of the Church of St. Philip the Apostle, Cleveland, March 1st. Address: St. Philip's Church, Denison Ave. and W. 33d St.

Philips, Rev. **Albert Tennyson**, rector of Trinity Church, Mount Vernon, N. Y., will become rector of St. Mary's Church, Laguna Beach, Calif. His first service at Laguna will be on Easter Day.

Military Service

Shirley, Chaplain **John G.**, O-929463, has the temporary address at Fort Devens, Mass. Permanent address: Charles Town, W. Va.

Retirements

Harper, Rev. **John Mitchell**, rector of St. Luke's Church, Gladstone, N. J., for the past 40 years, retired February 1st at the age of 72 years. He is now rector emeritus and will live on Valley View Terrace in Gladstone.

Ordinations

Priests

Albany—Rev. **Robert Wylie Wise** was ordained priest January 25th in the Chapel of the Sisters of the Holy Child Jesus, Albany, N. Y., by Bishop Oldham of Albany. He was presented by the Very Rev. H. S. Kennedy and the Rev. Allen Webster Brown preached the sermon. The Rev. Mr. Wise continues as curate of the Cathedral of All Saints, Albany. Address: 75 Elk Street, Albany 6, N. Y.

Massachusetts—Rev. **Cornelius Ayer Wood, Jr.**, was ordained priest January 25th in Grace Church, New Beford, Mass., by Bishop Sherrill of Massachusetts. He was presented by the Rev. Howard Lowell, rector of the parish, and the Rev. Albert Theodore Mollegen of Virginia Theological Seminary, preached the sermon. The Rev. Mr. Wood continues as curate of Grace Church, New Bedford.

Deacons

Wyoming—**Joseph Perry Austin** and **Luke T. Yokota** were ordained deacon January 25th in St. John's Church, Powell, Wyo., by Bishop Ziegler of Wyoming. They were presented by the Ven. John F. McLaughlin who also preached the sermon. The Rev. Mr. Austin is vicar of St. John's, Powell, and of St. Thomas', Lovell, Wyo. Address: St. John's rectory, Powell. The Rev. M. Yokota is vicar of the Church of the Atonement, Heart Mountain, Wyo. Address: 28-17-D, Heart Mountain.

Wyoming—**Charles Fred Parks** was ordained deacon January 24th in Trinity Church, Thermopolis, Wyo., by Bishop Ziegler of Wyoming. He was presented by the Rev. Sidney L. Morgan and the Rev. Z. T. Vincent preached the sermon. The Rev. Mr. Parks is vicar of Trinity Church, Thermopolis, of St. Andrew's, Basin, and of St. Alban's Mission, Worland, Wyo. Address: Trinity Rectory, Thermopolis.

Depositions

Kau, Earnest C. E., was deposed from the ministry at his own request January 3, 1945 by Bishop Kennedy of Honolulu in St. Andrew's Cathedral, Honolulu, for causes not affecting moral character.

Degrees Conferred

The Rt. Rev. **E. Pinkney Wroth**, Bishop of E was granted the degree of doctor of divinity J 14, 1944 by the Virginia Theological Seminary.

Corrections

The Rev. **Raymond S. Ottensmeyer** is priest charge of the Duluth Associated Missions, c sisting of Holy Apostles', West Duluth; St. A drew's-by-the-Lake, Park Point; and St. Joh Lakeside, Lester Park, all in Duluth, Minn., is canonically connected with the diocese Minnesota, not the diocese of Dallas. Informat on these points was incorrectly stated in **Living Church Annual** for 1945. His address Holy Apostles' Rectory, 5518 West 8th Stre Duluth 7, Minn.

The mail address of the Rev. **Ben. Axleroad**, was incorrectly listed in the L.C. of January 14 It should be Caixa 88, Porto Alegre, R.G Brazil.

Laymen

Webb, Miss **Martha Isabelle**, at present with Travelers' Aid Society of Baltimore, will join staff of St. Mark's Mission, Nenana, Alaska, the near future.

LIVING CHURCH RELIEF FUN

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Church of the Advent, 20th St. & 6th Ave. N., Birmingham

Rev. John C. Turner, Rector

Sun.: 7:30, 11, 6, 7:30; Wed. & Saints Days, 10:30 a.m.; Daily in Lent: 12:05-12:25, Bishops Carpenter, Spencer, Keeler, Dandridge, Gravatt, Juhan, Clingman

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

St. George's Church, N. Ferry St., Schenectady, N. Y.

Rev. G. F. Bambach, Rector

Sun.: 8 a.m., 11 a.m., 7:30 p.m.; Daily: 9:30 M.P., 5 p.m. E.P.; H.C. Tues., Thurs., H.D., 10 a.m.; Lent Wednesdays E.P. Sermon 8 p.m.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

St. Luke's Church, 435 Peachtree St., Atlanta

Rev. J. Milton Richardson, Rector

Sun.: 9 & 11 am., 5:30 p.m.; Daily (except Sat.): 12:05 p.m.; Fri.: 12:05 & 5:30 p.m.



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Sun.: 8, 9:30, 11, 4:30; H.C. Tues & Thurs., Wed., 12:15; Fri., 7:30; E.P. Daily

CHICAGO—Rt. Rev. Wallace E. Conkling, D. Bishop; Rt. Rev. Edwin J. Randall, D.D., S fragan Bishop

Church of the Atonement, 5749 Kenmore Aven Chicago 40

Rev. James Murchison Duncan, rector; Rev. I ward Jacobs

Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H

CONNECTICUT—Rt. Rev. Frederick Gran Budlong, D.D., Bishop; Rt. Rev. Walter Her Gray, D.D., Suffragan Bishop

St. James' Church, Danbury

Rev. Richard Millard

Sun.: 8, 9:30, 11; Tues.: 7:15 H.C.; Wed.: 7 p.m. Lenten Service

St. Mark's Church, New Britain

Rev. Reamer Kline, Rector

Sun.: 8 H.C.; 9:30 Ch. Sch.; 11 Morning Servic E.P. Wed. 7:45; H.C. Wed. 10; Fri. 7; Int cessions Thurs. 10 a.m.

IDAHO—Rt. Rev. Frank Archibald Rhea, D. Bishop

St. Michael's Cathedral, Boise

Very Rev. Calvin Barkow, D.D., Dean & Recto Rev. W. J. Marner, Canon

Sun.: 8 H.C., 11 M.P. & C.S.; Weekdays: Thu 7:30 a.m. H.C.; Fri., 12 noon Int.



GO TO CHURCH DURING LENT



NG ISLAND—Rt. Rev. James Pernette De-Wolfe, D.D., Bishop; Rt. Rev. John Insley B. arned, D.D., Suffragan Bishop
hity Church, Arlington & Schenck Aves., Brooklyn
. George T. Gruman, D.D., Rector; Rev. E. W. romey, Assistant
.: 8, 9:30 & 10:45 a.m.
Annunciation, Glendale, L. I.: 8:30 & 10:15 a.m.

SS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop
Paul's Cathedral, 615 S. Figueroa St., Los Angeles
ry Rev. F. Eric Bloy, D.D., Dean
.: 8, 9, 11 a.m., 5 p.m.; H.C. Tues. 9; Thurs. 00; Noonday 12:05-12:35 p.m. Mon. thru Fri. n Lent.

Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
v. Neal Dodd, D.D.
nday Masses: 8, 9:30 & 11

OUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
George's Church, 4600 St. Charles Ave., New Orleans
v. Alfred S. Christy, B.D.
n.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

AINE—Rt. Rev. Oliver Leland Loring, Bishop
thedral Church of St. Luke, Portland
ry Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones
n.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

ARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop
urch of St. Michael and All Angels, Baltimore
v. Don Frank Fenn, Rev. H. L. Linley, Rev. R. K. Knox
n.: 7:30, 9:30 & 11, and daily; Wed. 8 p.m., visiting preachers

ICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
urch of the Incarnation, 10331 Dexter Blvd., Detroit
ev. Clark L. Attridge
eekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

ILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop
ace Church, Capitol Square, Madison
ev. John O. Patterson, Rev. E. M. Lofstrom
n.: 7:30 H.C.; 9:30 Parish Communion & Sermon; 9:30 Ch. Sch.; 11 Choral Service & Sermon. Daily: 5 p.m. E.P.; 7:30 & 10 Holy Days, Eucharist

. James' Church, W. Wisconsin Ave. at N. 9th St., Milwaukee
ev. G. Clarence Lund
n.: 8 & 11 a.m.; Thurs. 10 a.m.

ISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
hurch of Holy Communion, 7401 Delmar Blvd., St. Louis
ev. W. W. S. Hohenschild
n.: 8 a.m. H.C.; 11 a.m. Morning Service; Wed.: H.C. 10:30 a.m.; Thurs.: Evening Service 7:30 p.m.

EW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop
athedral of St. John the Divine, New York
n.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

hurch of the Ascension, Fifth Ave. & 10th St., New York
ev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)
ev. Vincent L. Bennett, associate rector in charge
n.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

NEW YORK—(Cont.)

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of Holy Trinity, 316 E. 88th St., New York 28
Rev. James A. Paul, Vicar
Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service & Sermon, 8 E.P.; H.C. Wed. 7:45 a.m. & Thurs. 11 a.m.

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. John's in the Village, West 11th St. near 7th Ave., New York
Rev. Charles Howard Graf, Rector
Sun.: 8, 11 Choral Eucharist, 8 Vespers, special preacher; Mon., Wed., Fri., 7:30; Tues., Thurs., Sat., 10.

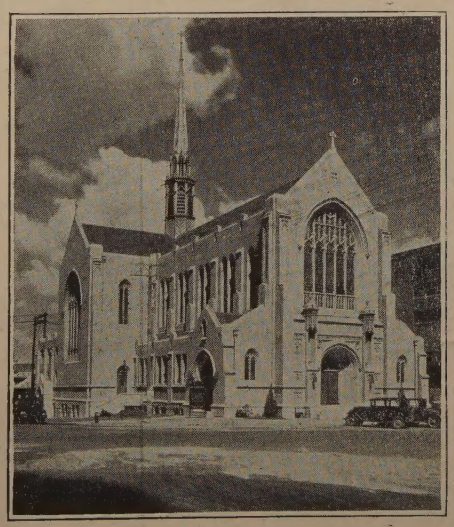
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Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
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OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop

St. John's Historic Church, 2600 Church Ave., Cleveland
Rev. Arthur J. Rantz, Vicar
Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.) Worship & Sermon; Thurs.: 11 Holy Communion

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, Cincinnati Ave. at 5th St., Tulsa
Rev. E. H. Eckel, Rector; Rev. J. E. Crosbie, Rev. E. C. Hyde
Sun.: 7, 8, 9:15, 11 a.m., 5 p.m.; Daily (exc. Sat.): 12:05 p.m.; Wed. 8 p.m.; H.C. Tues. & Fri., 10 a.m., Wed. & Thurs. 7 a.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Paul's Church, Broad & Madison Sts., Chester, Pa.
Rev. Stanley V. Wilcox, Rector
Sun.: 8 & 10:30 a.m.; Wed.: 10 a.m.

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.
Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

St. Paul's Church, Pawtucket
Rev. Harold L. Hutton, Rector; Rev. Leon H. Plante, Assistant
Sun.: 8 H.C., 9:30 Ch. Sch., 11 M.P. & Sermon, 12:15 Holy Baptism, 4 p.m. & 7:30 p.m. E.P.; Wed.: 12:15 p.m.; Saints' Days: 10 a.m. H.C.; Fri.: 10 a.m. H.C. & 7:45 p.m. E.P.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, Bishop

Christ Church, East Ave. near Broadway, Rochester
Rev. D. H. Gratiot, Rev. K. W. Dunkerley
Sun.: 8, 9:30, 11; Mon. thru Sat. 7:45 a.m. H.C.; Thurs. 10:30 a.m. H.C.; Mon. thru Fri.: 12:05-12:30 Noon Day Service; Wed. 8 p.m.

SOUTHERN VIRGINIA—Rt. Rev. William Ambrose Brown, D.D., Bishop

St. Paul's Church, No. Union St., Petersburg, Va.
Rev. C. W. Sydnor, jr.
Sun.: 8, 11 a.m. & 5:15 p.m.; Mon. & Thurs., 5 p.m.; Tues., 8 p.m.; Wed., 10:30 a.m., H.C.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily, 11 a.m. H.C., 12:05 noon Lenten preaching; Tues.: 7:30 a.m. H.C.

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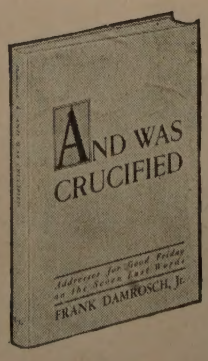
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